THE NEW UNITARIAN

APRIL, 1906

CONTENTS

A Common Ancestor of American Liberalism		101
A 20th Century View of Incarnation	Rev. A. T. Bowser	102
The Larger Vision—Poem	Georgiana Moody	104
Unitarian Beginnings Beyond the Hudson		106
A Sunday School Curriculum	Rev. Arthur M. Judy	110
Our Church in Florence, Mass.		114
The Liberal Movement in Methodism	Rev. W. M. Ramsay	116
Our Negative and Positive Position	Rev. C. E. Parks	118
Susquehanna Unitarian Circuit	Rev. H. E. Gilchrist	119
Our Open Court		123
N. Y. Unitarian S. S. Union		125
Rev. Wm. H. Fish		125
Notes on Liberal Religion Abroad	Rev. C. W. Wendte	126
Rev. Thomas E. St. John		127
National Alliance Notes	Mary B. Davis	128
From Our Divinity Schools		129
The Chicago Associate Alliance	Mary C. S. Sperling	131
The Minister's Institute		133
Notes From the Field		134
Psalms of the Larger Faith		139
Prayers for Children		140

Office of Publication Sidney, N. Y.

One Dollar a Year - - - - Ten Cents a Copy

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH ST., NEW YORK, AND ISSUED THE FIRST FRIDAY OF EACH MONTH

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and 374 Sutter Street, San Francisco, Cal.

The American Unitarian Association

Founded in 1825

The chief missionary organization of the Unitarian Churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.
Address contributions to the Treasurer, Francis H. Lincoln, Esq.
Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society

Founded in 1827

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.
Treasurer, Mr. Richard C. Humphreys.
Superintendent of Book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women

Organized in 1890

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.
Address contributions to the Treasurer, Mrs. Charles T. Catlin.

Young People's Religious Union

Organized in 1896

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to the Secretary, Miss Emily B. Osborn.
Address contributions to the Treasurer, Mr. William G. Harrington.

THE NEW UNITARIAN

Vol. I. APRIL, No. 4

GEORGE H. BADGER, Editor.

Contributing Editors.

REV. MINOT J. SAVAGE, D. D., of New York.
REV. THOMAS R. SLICER, of New York.
REV. JABEZ T. SUNDERLAND, of Toronto, Ontario, Can.
PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa.
REV. THOMAS VANNESS, of Boston, Mass.
REV. WILSON M. BACKUS, of Chicago, Ill.
REV. HENRY W. FOOTE, of New Orleans, La.

T. Fortson Pruett, Publisher

EDITORIAL ROOMS 104 EAST 20TH STREET NEW YORK.

Subscription Price - - - - - - ONE DOLLAR
Single Copy - - - - - - - - - - TEN CENTS

Send remittances for subscriptions by Cheque, Money Order or Registered Letter, made payable to THE NEW UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 17, 1906, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

IT is quite within the fact to say that no other man living has done so much to extend the knowledge of the Unitarian faith as Minot J. Savage. Perhaps it is quite as true that he, more than any other man, has helped the Unitarian denomination to "find itself", in definite, consistent, and courageous comprehension of its own gospel and mission. His misfortune in ill-health is the affliction of us all; but we rejoice to learn of returning health and vigor and trust his withdrawal from activity is only temporary.

We congratulate our Universalist neighbors on their "Good News" movement. The Anglo-Saxon of their phrase is perhaps no purer than the word it displaces; yet "gospel" has a dogmatic tint not easily to be escaped. It is indeed "Good News" that the liberal churches have to proclaim. Why should we not be eager about it? Our very negations have sunshine on them; no ungodly God; no restricted salvation; no cornered revelation; no wrecked humanity; no woeful ruin of God's best work that must endure in woe for ever; but God forever reasonable; righteousness *doomed* to be triumphant to the least shred of being; love eternally quenchless, and the way of human life "progress onward and upward forever." Good news indeed; why not contagious zeal in sounding its glorious note throughout all branches of the liberal faith?

One may easily say that Lent is no concern of Unitarian churches. We stand in protest against ecclesiastical artificiality, and share Isaiah's contempt for "appointed times and seasons". Yet the custom grows among our churches

to hold lenten services of one sort or another, and we are glad of it. A mere schismatic aloofness from the religious custom of our time and generation were costly folly unless a real principle of truth demanded it. It is good to take advantage of a social habit of concentrated thoughtfulness about life's high concerns at springtime, for the spiritual emphasis of our own inherent faith; and our churches strengthen themselves in places where they have been weak by wise observance of the custom;—so their services be kept wholesome, genuine, adequate and spiritually germane.

Perhaps the most significant instance of denominational self-restraint in the history of protestantism is found in the case of Harvard University. This oldest and largest educational institution in America has been since 1805 in control of the Unitarians. All its Presidents since that time have been of our faith; its Divinity School has been the chief training school of Unitarian ministers, and the pulpit of Appleton Chapel has been under the direction of Unitarian preachers. But all this time the University has insisted on its entirely unsectarian basis. Recently a Trinitarian Congregationalist has been appointed to the place honored by the two Dr. Peabodys, marking in final insistance the sincerity of the undenominational ideal. It will not be forgotten that some twenty years ago the same position was offered to Phillips Brooks, and only when declined by him given to the Unitarian Frances G. Peabody, with the co-operation of a "Board of University Preachers" representing different religious fellowships. The recent appointment therefore involves no revolutionary action, nor is it attended by the protest of any Unitarian friends of Harvard. In truth the spirit of the Appleton Chapel ministry changes little if any. Dr. Moore bears a different denominational name, but we suspect that neither his religious ideal or his practical theology has significant divergence from that of his predecessors.

We attended a ministers' meeting in Boston recently, at which a brother not young in our service presented a carefully prepared, straight-dealing criticism of the A. U. A. Afterward came discussion—twenty minutes of it. An ex-Secretary of the Association, a former Department Superintendent, a Director, a visiting brother from the West, and the present Secretary countered very effectively the points of attack; then when everybody was eagerly interested and a dozen men were ready to take the floor—it was time to adjourn. A good luncheon followed, after which the brethren listened to a scholarly paper on the "Automatic Self." All of which is presented as a "Modern Instance" of what might profitably be otherwise.

"It is not enough to believe in God, one must believe in man, in humanity and its future."—*Charles Wagner.*

A COMMON ANCESTOR OF AMERICAN LIBERALISM.

All Universalists hold in high admiration the work of William Ellery Channing, and realize that not for Unitarians alone was the inspiration of his liberal gospel. But I suppose that for the average Universalist there was an austerity of intellect, perhaps even an aloofness from common humanity in Channing which makes him seem not quite as one of them.

On the other hand all Unitarians recognize the potent worth of Hosea Ballou, that doughty Universalist whose Unitarianism actually antedated Channing's, and whose courage of democratic liberalism was the glory of his time. Yet somehow the average Unitarian cannot comfortably count Ballou in the straight line of his spiritual heredity; there is a quality of equipment, a strain of spiritual discernment lacking to make this vigorous apostle of the Eternal Good Will not exactly of our family of faith, though we rejoice in the close kinship of his spirit.

But before the days of Ballou and Channing lived a man who belonged to our common heredity, and for whom both liberal bodies make equal and reasonable claim. Charles Chauncey was minister of the First Church in Boston, and so from the Unitarian viewpoint belongs to the true "Apostolic Succession." He was a graduate of Harvard College; he was a man intellectually equipped to lead in circles which shaped New England's development in culture and thought for the century and a half following. Chauncey was not an orator. The story is that in modest days of student consecration he prayed God to spare him from the temptations of oratory; and the good Lord seemed more thorough in answering the prayer, than some saints have thought to find him in other things.

At any rate he had the gift of an eloquent pen, and the greater gift of dauntless honesty in utterance. He was outspoken in his protests against the abnormal emotionalisms of the "Great Awakening"; he made ringing outcry against an attempt to bring "the established church" into the colonies, through the creation of an American Bishop; he was one of the notable "men of the Lord" who in Revolutionary days identified religion with noble patriotism; and a little later got himself disliked by the "General Court" for his severe strictures upon the dishonesty of a debased currency. He had no shrinking from "pulpit politics".

Chauncey began in theology as a mild Armenian. He ended by proclaiming very explicitly views wholly Unitarian and Universalist. He urged for a rational conception of God's beneficence and good will; he protested against the doctrine of total depravity and the fall of man; he interpreted "new birth" as a natural development rather than a supernatural incursion of redeeming grace. Finally he threw all the passion of his soul in a glowing defense of his faith in universal salvation.

Chauncey's Unitarianism was not exactly like that of Dr. Savage, nor his Universalism like that of Dr. Hall, but he started with postulates that are fundamental to all modern liberals. Moreover, in early days it was not usual for Universalists and Unitarians to walk hand in hand. Murray would certainly not have approved all the arguments by which Chauncey fortified his vehement gospel of good will; Channing perhaps would have shrunk from the dogmatic certitude of Chauncey's

faith in Universal salvation. But to the liberals of to-day in either communion, there was the prophecy of sane and unveiled directness in conviction making straight to the issue of our modern faith.

Unitarians will never yield the place which Channing holds to any other, and Universalists will always insist on the exaltation of Murray and Ballou; each of us, however, will learn to honor better as we better understand the great leaderships of our neighbor-fellowship in their kindred glory. Meanwhile may it not be wholesome for both bodies to grow in the "habit of respect" for this common ancestor of American liberalism who can be claimed exclusively by neither fellowship but belongs to us in unseparated heredity?

Indeed, may his name not prove a notably significant name to conjure with when we seek a rallying symbol of unity? Why not a "Chauncey Conference" now and then, in which we may share together? Perhaps some time a "Chauncey Press", a Chauncey Publication Board," a "Chauncey Board of Missionary Conference," and the like for co-operative undertakings. In 1927 will come the bi-centenary of Chauncey's ordination. A good many things may happen in 21 years. Perhaps some things happening will make the celebration of this anniversary more interesting and notable than it could be, to-day.

A Twentieth Century View of Incarnation

BY REV. ALEXANDER T. BOWSER

ACCORDING to an ancient symbol of the Church, Jesus was "begotten and not made"—was the offspring of God, and not simply a created being. This was the conviction of Jesus himself, and we are coming more and more to appreciate its spiritual significance. The scientific idealism of to-day, which sees a real kinship between God and the human soul, agrees essentially with the scholastic statement of the creed, that the pure soul of Jesus came out of the heart of God as naturally as light shines from the sun or rain drops from the clouds,—that he was of the same substance with the Father, being of his Being, spirit of his Spirit, offspring of his Love. The mistake of that early confession consisted in its exclusiveness, insisting that Jesus was "the only-begotten of the Father"—that he alone was "begotten and not made"—thus limiting God's human family to but one child, and leaving all the rest of mankind without Divine parentage, mere creatures of earth and time.

This error appears plain enough when we compare the Nicene statement with the words of the great Teacher himself who not only constantly spoke of God as his Father, but also taught his disciples to pray to God as "Our Father;" and who, likewise, frequently alluded to God as their Father in exactly the same sense in which he called him his own Father, thus making them one with himself in their relationship with the Divine Being. Instead of claiming an exclusive kinship with God, the Christ always spoke as if his disciples were his brethren and children of the heavenly Father by a spiritual generation as natural and intimate as their physical descent from their human parents.

And it is right here that we shall find

the essential truth in the Christian doctrine of incarnation. It is not that God was manifested in human form, once for all, in the person of Jesus Christ; but the higher, deeper, broader principle, that in the experience of the Christ we see a beautiful example of the life of God in the soul of man when the soul is conscious of the Divine presence and freely yields to its influence.

The wonderful development of the spiritual part of Jesus' nature shows us as in a picture the universal law of human sonship with God. In the fulness of his ideal conviction he felt sure that the Father dwelt in his soul, and so knew that God incarnates himself in man—in every man—and is thus forever manifesting himself to the world. "God acts through me," he says; "God speaks through me; and in me (and in you, too, when you live in the Spirit) God is revealed as Truth, Love and Goodness." Not only was Jesus inspired by the indwelling Spirit of God; it is the divine presence in the soul which has been the inspiration of prophet and law-giver, of preacher and artist and poet, since the world began. More than this. It is the presence of God in the soul which is the source of hope and courage, of patience and devotion to duty and all the other virtues, manifested in the daily life of men and women in the most common-place affairs of earth. The Spirit of Truth, Love and Goodness dwells in all men, though its presence is manifested in many a different way and in many a varying degree. Instead of denying the divinity of Christ, as we are often accused of doing, we see in his character a revelation of the divine possibilities of human nature, and learn that the Spirit (given to him without measure, "full of grace and truth") is our birth-right too,—that we also possess, in some degree, the same divine qualities as made him the Son of God.

But what right have we to claim for ourselves to be what Jesus was? The right of inheritance from his Father and our Father. As the apostle has said: "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." To be sure, we are not yet all that Jesus was, for we are still imperfect, sinful, selfish; while we fondly think of him as perfect, sinless, self-sacrificing. But his experience teaches us that within the soul there is a seed, a germ, which may be cultivated and developed into Christ-like character; and that as we grow "unto the measure of the stature of the fulness of Christ"—as we become like him in purity and attainment—we shall have his spiritual vision, reach his ideal of perfection, and, like him, become a revelation of God in all we think and say and do.

In teaching that the universe is thrilling in every fibre with life, science reveals the Divine presence in nature. This Universal Life comes to personality in the human soul, welling up there as consciousness of kinship with the Power that is immanent throughout the world; whose beauty is manifested in the violet, whose law is seen in the force of gravity, whose intelligence appears in the mind of man. This is the twentieth century view of incarnation. The scientific idealism of our time sees God in every atom of the outward world as the law of its being, and in the mind of man as thought, will, love. And what is this but the essential truth in the Christian doctrine of incarnation—

namely, that the Spirit of God dwelt in the soul of Jesus? The special and limiting feature of the confession of faith is overlooked by, or rather included in, the universal principle of an indwelling Spirit who is the Power and Life of the world, closer to every soul than the body in which it lives and by which it does its work, nearer to every heart than the air in which we breathe. Moreover, by yielding ourselves to the spiritual influences which are evermore coming down around us in soft showers of heavenly light and love, and springing up within us as ideal hope and aspiration, we shall become conscious of kinship with Divinity and of his abiding presence in nature and in the soul; and we shall know that the Power which is over all things as law, and in all things as life, is our Father who is trying to work in us and through us both to will and to do his good pleasure. Then we shall learn what Emerson meant when he said, that "every soul is not only the inlet, but may become the outlet of all there is in God." This is precisely what Jesus discovered. It is precisely what he meant when he said: "I and the Father are one." And because he was a man like other men, he was able to convince the people about him that this same great Friend was also their ever-present Guest, abiding in their souls as the source of all joy and peace, the fountain of all hope and progress, the spring of all love and aspiration.

The Larger Vision.

BY GEORGIANA MOODY.

Heaven is defined as a home in the sky,
An abiding place fair for the pure and the blest;
Our spirits, ascending there after we die,
In those regions celestial find peaceful rest;
And through Jesus alone
Can we ever atone
When our sins are in awe and contrition confessed.

This, we've ever been told, is the only sure way
Of saving our souls—of redemption from sin—
Thus rescued we'll pass, on the dread judgment day,
Heaven's portals so bright and Elysium win;
Pain and sorrow there ends,
We find our saved friends
All joyful, and love reigns forever within.

This mystical, mythical, fairy-tale lore
Casts shadowy haze o'er the beauty of truth;
Obscuring its brightness like fables of yore
Which held us entranced in the days of our youth;
Though their charm we yet feel
We know they're unreal—
Enchantment blinds judgment and reason, forsooth.

The glorious splendors of Nature's vast book
Reveal to us lessons of meanings more grand;
Through her broad, open pages we've only to look—
Her records so clear we will then understand;
In the light of her teachings
How empty man's preachings—
They wither and shrink as her bright truths expand.

Nature teaches advancement—stage follows stage—
Unfolding of bud into full-blown flower;
Of our lives in growth from youth to old age,
Of the slow evolution of her mighty power;
And no effort of man
Can e'er change her vast plan
But alike all may share her generous dower.

If we violate Nature's inflexible laws
Must we not suffer pain and the penalty pay?
Can another avert the effect of the cause
Or by suffering for us our punishment stay?
No; but through each mistake,
Every law that we break,
New wisdom we gain from their lessons each day.

In tune with the wonderful, almighty power
Which the universe sways, can we doubt its will?
Can we know aught of fear—e'en at the last hour—
When our souls, expanding and quickening, thrill
With freedom's sweet breath
As released by grim death
They, perchance, pass along a new place to fill.

If onward we press, rising higher and higher,
Always knowledge absorbing—effect and its cause—
Ever curbing the trend of each selfish desire,
Thus adjusting our lives to Nature's grand laws;
In each act that we do
Ever just, kind and true,
In her gracious gifts we discover no flaws.

Of a bright home prepared we idly may dream,
Of life beyond this we but vaguely can know;
But the sweet light of love and truth's steady gleam
Draw our souls to conditions and heights they should grow—
To our highest desire
We may ever aspire
And hold heaven within as onward we go.

Down in the wonderful depths of our being
A kingdom of heaven lies restful and fair;
Conflicting emotions deter us from seeing
The pathway that leads to its pleasure so rare.
We of our volition
Attune our condition
To rise from the ills we might otherwise bear.

Heaven is not confined to the blue realms above,
Nor a limited space from our lives set apart;
'Tis the incense of tenderness, mercy and love
Forever exhaling from Nature's great heart;
'Tis within and without—
All around and about,
Pervading and thrilling the earth's every part.

Unitarian Beginnings Beyond the Hudson

(4)

AND now what remains to be told? Much more than half, surely, if the whole story of Unitarian beginnings beyond the Hudson is to be told in any completeness of detail. And yet we come now to a well defined line of distinction. Heretofore we have had to deal with churches built up in old and original settlements, where people indigenous to their locality have been gathered into liberal households of faith, just because they were liberal. What remains is largely the story, shall I say, of the "New England dispersion," or at any rate of the churches of migration. The details are many; the points of interest very diverse. All through the central West and out across the continent to the Pacific slop, with the in-moving of Eastern people and the up-building of new towns and cities and commonwealths, went more or less of the Unitarian leaven, with insistant invitation to Unitarian missionary enterprise.

And more or less readily the invitation was met; the work was plainly missionary work and Eastern money and Eastern men had to furnish the initiative in many cases. The American Unitarian Association, then as now our chief organ of missionary enterprise, did what it could in the face of baffling hindrances (the chief of which was the apathy of New England laymen and so lack of funds) to meet the challenge of these new demands. "In 1836", says Mr. Cooke, "the General Secretary spent eight months in the South and West, and he found everywhere large opportunities for the spread of Unitarianism. Promising openings were found at Erie, Cleveland, Toledo, Detroit, Marietta, Tremont, Jacksonville, Memphis, and Nashville, in which villages or cities churches were soon afterward found."

What became of them all Mr. Cooke does not take trouble to tell. Surely they are not all now in our Year Book. "It was reported at this time, "continues Mr. Cooke, "that there was

scarcely a town in the West where there were not Unitarians, or in which it was not possible by the *right kind of effort* to establish a Unitarian church." Alas, that the right kind of effort was so poorly afforded at that time, to bring these fine promises to practical results! Some splendid and noble efforts were surely manifest in many places, had we time for long recitals. Would that there were time to tell in full the story of Conant at Geneva, and Nute at Lawrence, and Staples at Milwaukee, and Ames at Minneapolis, and Bloomington, and Jones in Wisconsin, and many more of the kind. But in the stories of the churches at St. Louis, Chicago, and San Francisco, I must find representatives of the rest.*

ST. LOUIS.

In 1834 a young graduate from Harvard Divinity School, William G. Eliot, was ordained at Federal Church, Boston as Evangelist in the West, St. Louis being the point designated for his labors. Doubtless the ordination service had all the dignity and solemnity that a Boston Council of Unitarian Ministers could vouchsafe, though conventionalities were taxed a little when Father Taylor in his ordination prayer besought "Oh, Lord, from all perils of damp sheets and wet lodging houses spare thy servant." Eliot reached St. Louis on a Friday, and next day had the city billed with plain-speaking posters announcing the service of Sunday morning. At first there was large attendance, the larger perhaps because of the usual Western misunderstanding which led some to suppose this an anti-Christian movement,—an "orthodoxy-smashing bout." Eliot had no comfort to give to such expectances and some falling off ensued, but the right sort of people stayed;—more came;—a gradual but encouraging growth followed.

Two years later a building was ventured, though even yet congregations of over twenty-five or thirty were rather exceptional. But the church encountered less opposition than was expected. Mr. Eliot soon gave evidence that his work stood for religion and constructive faith, frankly defined but genially presented, and it was manifest also from the first that the church stood specifically and essentially for practical good works. In 1840 a ministry-at-large was established in connection with it, with Charles Dall in charge. In 1841 all members of the church resolved themselves into a charitable organization with definite things to do. In 1843, Mr. Eliot began to identify himself zealously with that noble educational project which ultimately became the Washington University. In 1845, when an epidemic of cholera swept the city, few ministers did more than he to help those afflicted and to rally the people unafflicted to sane and wholesome co-operation of service. These were things to make Unitarianism contagious in St. Louis: to give it good name and greater influence. Few are the churches in our fellowship to-day that stand so strong and resolute in the right sort of success as the First Church in St. Louis; and its influence, of course, reaching far beyond, has made easier our missionary enterprises in all that section.

CHICAGO.

Not many cities in the world have leaped with such dramatic strides of growth from infancy to masterful adolescence as that great city of Chicago.

*We hope to publish a little latter a series of articles on "Beginnings in the Central West."—EDITOR.

The Unitarians "were in," almost at the start, with optimistic missionary enterprise,—heroic for financial risks and stalwart in loyalty even when the first boom-impulses were somewhat daunted by seeming collapse. Here, too, a young man fresh from Divinity School was put in charge by the A. U. A. whose guiding influence was plainly felt in all these Western beginnings. I wish the story of Joseph Harrington could be better told than I have time to tell it; for he was manifestly one of the noblemen of our high order, whose consecration was royal, whose pluck and energy were titanic, and withal whose personality was so manly, sweet, strong and winsome, that what for average men was difficulty to the point of dismay was to him genial challenge for delight in strenuous service. Like Eliot he was ordained in Federal St. Church: and then set forth for his Chicago charge. We wonder, perhaps, to read that he barely escaped death by ship-wreck on his way. Obviously he did not travel by "20th Century limited," and had some little crosses of martyrdom that modern itinerants in the name of the church know little of. His part in building up the new church was wholesome and abiding; and he made his power felt outside the city as well, planting a new church at Rockford, Ill., in 1843; doing yeoman's service of help for the young movement in Milwaukee; and all about giving good account of the faith that was in him. In 1844 he resigned, however, not because he was discouraged with Chicago beginnings, or because the people did not love him, but because as he frankly said, "I could never fix the home feeling in Chicago" We shall meet him again at another Unitarian beginning.

Of course much of the strength of Chicago Unitarianism inhered in the inspiring work of Robert Collyer, a few years later. That's another story, too good to be skipped were there time now to tell it. His Unitarian ministry-at-large, and later pastorate of the Second Unitarian Church in Chicago are not beginnings, but consecrated facts that proved the beginning worth while.

SAN FRANCISCO.

The story of beginnings in San Francisco and Starr King's part in it were quickly told, not because of meagerness in detail but boldness of the outlines. Here too the new city was hardly born in its proper estate as a city and not a trading post, when clear-minded men from Eastern homes felt the need of a liberal religious organization. By happy chance the Rev. Chas. H. Farley was visiting the city in the Fall of 1850, and a service was held in a hall October 20th. The congregation consisted of twenty-five men and no women. After this service a committee was appointed to arrange for further meetings. The society was organized November 17th, Mr. Farley remaining until the April of the next year. Then came the great fire and other disturbances which affected materially the fortunes of the city, and services were suspended for a year. Once more, in 1852, determined leaders in the cause resolved to push for the permanent success of liberal religion; communication was had with friends in the East, and James Farrington, who had so nobly begun his ministry in Chicago, and who had meanwhile been building up a new church in Hartford, Conn., was persuaded to hazard this new enterprise of the far West.

Great were the expectations of the

people in the promise of the gifted and experienced minister. A notable congregation greeted him at his first service; especially notable that there were a few women in the company. These were the days when life in California was strenuously masculine, and young churches had to struggle through youth without the fostering care of a "National Alliance." Alas, for the bright hopes of the people! On his passage Farrington contracted Panama fever, and died soon after his arrival,—martyr to his splendid abandonment to his cause.

For the six years following, the society had a creeping growth under the leadership of two faithful but not great leaders. Then came the glorious days of Thos. Starr King. This young man of thirty-five, standing at the threshold of a most brilliant career in New England, pastor of one of Boston's proudest churches, and darling of the popular lyceum platform of the whole East, resolutely turned back on all these things, and dared the hazards and sprang to the exhilerating challenge of this far off city of the Western coast. He found it nobly worth his while. The creeping church now bounded forward to adolescent vigor; congregations crowded the church; pews were quickly all taken; his vogue as a lecturer and preacher swept through the coast regions; people began to know Unitarianism as a forceful factor in the life of the State.

Starr King had agreed to remain but one year; but that year happened to be 1860, a year in which things were happening to change destinies and create careers in unexpected ways. The War of Secession was beginning, and far-off California,—neither North or South, and having little immediate contact with either, yet threatened to become prey to the alluring temptation of secession which should plant on the Pacific coast an independent Confederacy, sympathetic with that of the South with which at first should be found a common cause. Starr King had not learned the lessons of national integrity and political honor in such fashion, in his Massachusetts home, and he threw himself in all the hot passion of his exuberant youth to thwart this scheme of disunion. Back and forth across the State, and up and down the coast he travelled, pleading the cause of the Union, holding meetings, writing letters, preaching sermons; and the fire of his eloquence was perhaps the dominating force which turned the issue. California stayed with the Union,—largely because a Unitarian preacher had identified gospel of religion with gospel of political rectitude and patriotic fidelity. Then followed a campaign of service equally strenuous, though not of controversy, in behalf of the National Sanitary Committee which Dr. Bellows had inaugurated in the East. Through King's influence the share of the Pacific coast in this work was nobly disproportionate.

Meanwhile King had not been negligent of his church. His sweet and winsome ministry of personal religion had not failed because of these greater calls of duty. His church was now the leading church in the city. It had outgrown its modest building, and much of King's energies were now directed to the building of a larger and wo t ıier one.

This ambition was in due time satisfied; the War of the Union was brought to successful conclusion, California's honor was secured through King's prophetship of service,—and then sud-

denly he died—at the high-tide of his triumphal career;—the whole state took public recognition of his death; his name was a household name throughout the whole coast section. Shall I say the last word here? It has been easier to do missionary work throughout that Pacific section everywhere, up to this day, because when men came preaching a Unitarian gospel at any point, people said immediately; "Unitarian? Why, Starr King was a Unitarian, wasn't he? That must be all right as a gospel of noblest manhood,—of the right sort of Christian progress; let's go hear about it."

A Sunday School Curriculum

WE are greatly attracted to a "Curriculum of Studies in Morals Religion" recently prepared by the Rev. Arthur M. Judy of Davenport, Ia. It certainly looks in the right direction and is an earnest and original attempt to put Sunday School work on a seriously progressive basis. Three strands there are, as Mr. Judy explains, for each year's work. *First*, lessons that aim at the direct teaching of good morals. *Second*, lessons taken from the Bible, or from Christian history or literature. And *third*, the illustrative or introductory lessons based on the ethical and religious material taken from a wide range of literature.

The program is a long one,—covering fifteen years, and the well-devised and handsomely printed pamphlet in which it is set forth certainly is rich in suggestion, and detailed direction. We present the headings for the several years:

First Year—1, Mother Nature. 2, The Loving Father. 3, The Sheltering Home.

Second Year—1, The Beneficent Fairies. 2, Jesus the Doer-of-Good. 3, The Helping Hand.

Third Year—1, Beautiful Myths. 2, Jesus the Wonderful: Buddha. 3, Church and Society.

Fourth Year—1, Legendary Wisdom, Biblical and Homeric. 2, God the Creator and Protector. 3, Brotherliness.

Fifth Year—1, Heroes of Tradition and Legend, Biblical and Norse. 2, God the Law-giver. 3, Rights of Self-development.

Sixth Year—1, Leaders in Wisdom. 2, Fable, Proverb and Parable: Aesop and Solomon to Jesus. 3, Behavior at Home, School and Play.

Seventh Year—1, Historic Heroes, Biblical and Anglo-Saxon. 2, The God of Righteousness. 3, Higher Duties to Oneself.

Eighth Year—1, Saintly Service. 2, Jesus and the Stoics Upon the Kingdom Within. 3, Self-Devotion.

Ninth Year—1, Apostleship. 2, The Life of Paul: Missionaries and Reformers, Christian and Non-Christian. 3, Loyalty to Leaders and Causes.

Tenth Year—1, Piety. 2, God and the Soul: Later Hebrew and Ethnic Scriptures. 3, Duties to God.

Eleventh Year—1, Unending Progress. 2, Sons of God: Jesus and Other Types. 3, Duties to the Eternal Self.

Twelfth Year—1, Spiritual Ideals Shaping History. 2, Christianity Displacing Paganism. 3, The Higher Citizenship.

Thirteenth Year—1, Purifying Chris-

tian Ideals. 2, Our Own and Other Reforming Sects. 3, Philanthropy.

Fourteenth Year—1, Universality of the Spiritual. 2, The Non-Christian's Religions. 3, Cosmopolitanism.

Fifteenth Year—1, Ideals Rationally Tested. 2, The Bible and Higher Criticism. 3, Consecration to Truth.

When we read this Curriculum we were charmed by its controlling ideal, but not perfectly clear as to its practical method; and frankly wrote to Mr. Judy to ask for fuller particulars for THE NEW UNITARIAN. He has generously responded to our request and we append his letter.

EDITOR of THE NEW UNITARIAN.

EDITOR NEW UNITARIAN, NEW YORK:

Replying to your request to write an article regarding the Curriculum recently arranged for the Sunday School and Study Clubs of the First Unitarian Church, Davenport, Iowa, let me contend, first, that the Curriculum is not so formidable as might seem on the first reading. Any one who is familiar with the leading manuals published by our Unitarian Sunday School Society will quickly perceive that one motive in arranging the Curriculum for our Sunday School was to make the most effective use of these excellent publications. Did we not have these manuals it would be almost vain to venture upon a graded course of studies; but, having them, it seems like a sad blindness to a rare opportunity not to venture. These manuals now cover almost every phase of spiritual instruction likely to be attempted in our Sunday Schools, and while they vary greatly in method and merit, they furnish us, first, with a fair to good outline or syllabus of the year's work, and, second, some of them supply us with exceptionally well prepared material for the lessons. After a long and rather searching use of these booklets, I am of the opinion that it is possible with their aid to carry forward a thoroughly graded school of a high order.

In the 4th, 5th, 7th, 8th, 9th, 12th, 14th and 15th years of our Curriculum, we shall follow in the main the first manual listed under head No. 2 of the "Lesson Helps." In the 6th, 10th, 11th and 13th years, we shall piece together an outline from the first two or three manuals named under that head. In the 1st, 2d and 3d years we shall be obliged practically to make up our own outline, though the manuals named will be of much service. By combining Mrs. Wells', Mrs. Lane's and Mr. Gould's lessons a good outline could be framed for the 1st year. For the 2d and 3d years' work, the manuals are really still waited; we shall be obliged to frame our own out of the aids listed.

In speaking of the manuals so far, I have had in mind their serviceableness in presenting the story of the Bible. But we are undertaking to combine with the study of the Bible the study of other literatures that are illustrative of moral and spiritual ideals. The material for these studies we must gather as best we can and weave it in as best we may to reinforce the teaching we gather from our Bible studies. At first the broadly educated and trained skill of the pastor will, in most cases, be indispensible for this phase of such a plan. But heartily tried the joy of this work will be at once its vindication and its reward. In order to strengthen the ethical aim of all the lessons and to deepen their influence upon character, we shall use various manuals and handbooks upon direct moral instruction in

connection with each year's study of the Bible. In some cases we shall give one Sunday a month to the study of some virtue for which our Biblical or illustrative material has prepared the way; in other cases the instruction will be brought in with the Biblical lessons. But by setting aside a certain book or part of a book on ethics to be used in conjunction with the historic and literary study, we believe that we shall call out a much stronger type of ethical teaching. As to the manuals for this purpose the publications of our Society are not as complete nor do they lend themselves nearly as well to systematic arrangement; still they contain much excellent material for our purpose.

Of course, if desired, at least the Biblical manuals can in most cases be placed in the hands of the pupils. And with the proper development of the graded course, the children can be brought to the point of making good use of them. Under the ordinary way of conducting our Sunday Schools I fear they make very poor use of them. At the start I do not consider it indisp nsible for the pupils to have manuals or lesson leaves.

Having answered your questions may I add some further thoughts by the way of comment and advocacy? And, first, I set a good deal of store by the fact that a central spiritual thesis is assigned for each year's work. It seems to me that the common method of glancing at every phase of the moral and religious life every year or every Sunday, almost, is certain in a little while to beget the impression upon the pupil that there is no real progress in the Sunday School instruction, that it is "the same old thing over again," to express it as the pupils often do. Therefore instead of trying for example to present every phase of Jesus' character during the 2d year, we shall dwell forcibly and with emphasis upon his character as the Great Doer-of-Good. This phase the child will respond to and we shall hope to so impress this aspect of Jesus' life that it will make a deep and lasting impression. And so each year is devoted to the elaboration of some distinct aspect of the spiritual life, and each "strand" of the year's work is simply a new approach to the theme. I would ask that those who are interested in the Curriculum weigh this feature of it with especial care.

I would also ask that they carefully consider the effort which has been made to adapt the year's study to the stage at which the child's development has arrived. To illustrate, the study of Fables, Proverbs and Parables was placed in the 6th year because experiments have shown that as children approach adolescence they will re-act *argumentatively* to these things—they will challenge, criticise, judge them. Hence they are ready for them. Again, to illustrate, instead of dwelling in a vague general way upon all of God's attributes in the early years of the course we single out the aspect of his being most likely to be comprehensible by the child, as for instance in the 4th year, we present him pre-eminently in the aspect of Creator and Protector. This is the aspect of his being which seemed most deeply to appeal to the writers of the early Old Testament narratives—to weave itself in with these primeval stories and hence seems most likely to be the one to which the children are ready to respond. Of course it will be understood, that other of God's attributes must be touched upon, but in this

year's work we shall aim so to emphasize the one in particular as to make a distinct and enduring impression upon the pupil. Equally so will the virtues. The emphasis is to be thrown differently each year and thrown according to the readiness of the child to respond to the appeal. But can such a Curriculum be be made to work? will be the query doubtingly put on all sides. Is there any feature of it in which our ministers from the divinity schools have not been well educated? Are they not prepared, then, to conduct normal classes in all these subjects, and if it was worth their while to study the subjects as a preparation for the ministry is not it worth their while to teach the subjects systematically and devotedly in their parishes? The crux of the whole business lies in this question. Those of our ministers who answer it affirmatively will, if they have any gift at teaching, realize that here is a way of handing on to their people something of that all-around spiritual training which they themselves have been privileged to receive, and to hand it on in a manner which, in many instances, will be far more educative than any utterance they could make from the pulpit. Of course to accomplish this result they must resolve to keep up a wide range of reading along somewhat elementary lines and to gather the results of this reading into simple, teachable lessons. They must acquire the art of selecting from their reading not its shadowy and uncertain margins, but its solid positive centre and dealing this out with conviction and inspiration. But this definite, positive detailed body of convictions is precisely what is needed both in the pews and the pulpits of our Unitarian churches, if our body is to pioneer the religious thought of the future.

My method is to follow fairly closely the outline of the manual, to condense the substances of the lesson into short catch-words which are dictated under three or four heads with subheads. I then comment upon these points throwing all the force into my lesson that I would into my sermon. Thus I hope, to some extent, to multiply my voice by twenty through the teaching of the teachers. This same result can be achieved by any leader of the teachers' meetings, whether he be the minister or a layman.

It will require eight periods of a half hour each to permit the leader of the teachers' meeting to go over each lesson in the fifteen years course. If fortnightly should prove often enough for the meeting with each group of teachers, then one session a week of two hours length, divided into half hour periods, would enable the leader to supervise every lesson given in the school. Should the more experienced teachers not require the supervision, not even this length of session would be necessary. And if it required an entire day, or a day and a half of the leader's time to prepare and to give such supervisory instruction, how could he use that time to richer results? But notice that this allotment of time is based upon the supposition that the fifteen years' course is divided into eight divisions of two years each, excepting the first (the Kindergarten year), which constitutes a group by itself. Each group of teachers will thus be expected to carry their class through two years of the course and advance them biennially. According to this arrangement only half of the fifteen courses are being taught at any one time. A school with eight courses going at once is far more practicable

than would be a school with fifteen contemporary courses. My original purpose of using our Curriculum upon this plan was confirmed by finding that the Sunday School of the Church of the Disciples had it in successful operation. I would by all means urge that if a similar Curriculum be attempted by other schools, this plan be adopted. It has many claims to acceptance.

Respectfully,

REV. ARTHUR M. JUDY.

Our Church in Florence, Mass.

THE Free Congregational Society of Florence, Mass., grew out of the Northampton Association of Education and Industry, which seems to have had its origin in the movement known as "Transcendentalism," which developed soon after the year 1836, and enlisted in its ranks a company of gifted men and women, among whom were Margaret Fuller, George Ripley, Theodore Parker, Adin Ballou, Orestes A. Brownson, John S. Dwight and William H. Channing. The influence exerted by this impulse of reform was widely felt, both in this country and in Europe. As John Morley says: "A great wave of humanity, of benevolence, of desire for improvement,—a great wave of social sentiment, in short, poured itself among all who had the faculty of large and disinterested thinking." But, of some forty-five communities that were founded in this period of agitation, the majority perished within a year or two after their formation; many lived but a few months, and only three or four survived for a period exceeding five years.

The Northampton Community was organized early in 1842. Among its prime movers were William Adam, a native of Edinburgh, Scotland, and a graduate of its famous university, but at this time a Professor of Oriental Languages at Harvard University; David Mack of Middlefield, Mass., who conducted a boarding school for young ladies in Cambridge; George W. Benson of Brooklyn, Conn., a business man, and Samuel L. Hill, the superintendent of a cotton mill at Willimantic, Conn.

The religious sentiment of the Community is indicated by the following paragraphs from the preamble to its constitution:

"Religion, whose essence is perfect spiritual liberty and universal benevolence, is prostituted into a device for tyrannizing over the minds of men by arraying them into hostile sects, by substituting audible and visible forms for the inward power of truth and goodness, and by rendering the superstitious fear and irresponsible dictation of men paramount to the veneration and authority that belong only to God.

"For these evils, viz., extreme ignorance and poverty in immediate juxtaposition with the most insolent licentiousness, adverse and contending interests, war, slavery, party-corruption and selfishness, sectarian exclusiveness and spiritual tyranny, society as at present constituted affords no remedy. On the contrary it has sprung out of these evils, is maintained by them, and has a direct tendency to reproduce them in a constantly increasing progression; and the human mind is driven to the conclusion, either that the Infinitely Wise and Benevolent Creator of the

world designed to produce a state of things subversive of moral goodness, and destructive to human happiness, which is a contradiction in terms; or that man, necessarily imperfect, and therefore liable to err, has mistaken his path by neglecting the light which nature and religion were intended to afford for the attainment of truth and righteousness, purity and freedom."

The highest membership reached by the Community was 210; representing eight different states of the union. At the close of its first year of existence, Mr. Adam, its Secretary, wrote to an inquirer: "The result of one year's experiment has been, on the whole, satisfactory to all concerned, and we are advancing into the second year with increased energy and spirit." Notwithstanding this spirit of hopefulness, during the succeeding years discord developed, mainly as a result of financial stringency, and in November, 1846,—less than five years from its inception,—the Community was dissolved. It had set for itself a lofty ideal of social and industrial life, and of human brotherhood, and although forced to abandon its experiment, it did not wholly fail.

The Free Congregational Society dates really from the "old Community." When that organization ceased to exist there was no society to assume the maintenance of regular religious exercises; but for several years such services were sustained by private enterprise. Finally, in the year 1863, the following call was issued:—"To the people of Florence—All persons interested in the promotion of good morals, general education and religious sentiments, whether Roman Catholic or Protestant, or of whatever sect or creed or nationality, are invited to meet at the South Schoolhouse, on Tuesday, May 3rd, 1863, at three and one-half o'clock p. m., to organize arrangements for the better attainment of the objects above named."

At this meeting an organization was effected. Its principal article of agreement runs as follows:

"Respecting in each other, and in all, the right of intellect and conscience to be free, and holding it to be the duty of every one to keep his mind and heart at all times open to receive the truth and follow its guidance, we set up no theological conditions of membership, and neither demand nor expect uniformity of doctrinal belief; asking only unity of purpose to seek and accept the right and true, and an honest effort to make these the rule of life. And, recognizing the brotherhood of the human race, and the equality of human rights, we make no distinction as to the conditions and rights of membership in this society, on account of sex, color, or nationality."

At first the meetings of the society were held in the South Schoolhouse, a noble building erected and presented to the school district by Mr. Samuel L. Hill, with the reservation of three rooms, for a term of ten years, to be used for religious purposes.

Before the ten years had passed the society decided to erect a building not only adequate for all purposes of religious worship, but of such design and capacity as would afford a suitable meeting place for all general public interests,—for the use of the people without expense to the town. Cosmian Hall was dedicated in 1874. It had cost about $40,000 independent of furnishings.

For a number of years before the

organization of the society, Mr. C. C. Burleigh had been engaged as a regular lecturer, supported by individual enterprise, and he remained for ten years as the leader of the new organization. During all these years the leading spirits of the transcendental movement were frequent speakers from the society's platform. From the first the Community had been actively engaged in the anti-slavery agitation, and Florence had become known as one of the stations on the "underground railway," engaged in aiding fugitive slaves in their efforts to reach Canada. The temper thus bred and developed led the society to seek the services in its pulpit of such men as A. Bronson Alcott, Samuel Longfellow, William Lloyd Garrison, Ralph Waldo Emerson, and others from the foremost ranks of the liberals and reformers.

In the later years of Mr. Burleigh's service as resident speaker, Miss Elizabeth M. Powell,—now Mrs. Bond,—was engaged as an assistant. She was succeeded in this office by Mr. Roland Connor, in 1872. After the close of Mr. Burleigh's ministry, Mr. David Clark became resident speaker for three years. From 1881 to 1884 Mr. W. H. Spencer and Mrs. Anna Garland Spencer held the office jointly, and at the close of that period Mrs. Elizabeth Powell Bond assumed the leadership which she retained until 1886, when she was succeeded by Rev. F. A. Hinckley, who remained with the society until late in 1896. The present speaker, Rev. Alfred Free, began his work with the society early in 1897.

The design of the society has always been to maintain the most untrammelled presentation of all phases of sincere thought on moral and religious subjects from its platform. The attitude assumed cannot be better stated than it is in the following extract from a report of the society's Executive Committee: "This society believes that in the free interchange of thoughts and ideas, and in the hospitality that is willing to listen to diverse religious theories, is the surest promise of the truth that maketh free, which Lord Bacon pronounces "the sovereign good of human nature."

Since the year 1898 the society has been in friendly and sympathetic relations with the American Unitarian Association, and is enrolled in its "Year Book" of the churches. A. F.

The Liberal Movement In Methodism

BY REV. WM. H. RAMSAY

ONE is not accustomed to look for any serious departure from the strict lines of traditional orthodox theology in writers associated with the Methodist Church. This great ecclesiastical body has held a very strict rein upon its thinkers and writers in the past. It is not so many years ago that Bishop Foster was compelled to withdraw from circulation a book in which he had expressed some doubts upon the traditional view of future retribution. But a change has evidently come over this body within the past few years. It is unquestionably a wholesome and beneficent change. The leaders of the Methodist Church to-day are, many of them, men who have been trained in

the best modern schools and universities. They are familiar with the results of scientific and historical scholarship. They know that the truths of science and history must in time, filter down into the minds of educated laymen, and produce intellectual conditions and needs to which the old traditional religious ideas and method can no longer minister; that if the church is to hold the new generation in loyalty, and help it in the highest way, it must bring itself abreast of the best results of modern thought and inquiry, and must adapt its methods to the new and larger conditions of modern society. Methodism has always allied itself with the movements for the promotion of education and sound knowledge among the people. Moreover, the main object of this great religious body has not been the fostering or the defense of any kind of theological "orthodoxy", but the promotion of the spiritual life in men. Everything else has been held subordinate to this supreme aim.

If Methodism has not moved so rapidly in the direction of new thought or new theology, it is because she has been so absorbed in the work of "saving men's souls," or she has dreaded the distraction of controversy. But to-day the task of intellectual reconstruction is forced upon her by the doubts and perturbations within her own body. Happily she has in her own communion men of ripe thought and scholarship, combined with true spirituality and reconstructive genius, who are capable of leading her along the new and broader paths. This fact is made plain by the publication of a number of very significant books by Methodist scholars, within the past few years. Those who have enjoyed the privilege of reading Professor George A. Coe's "Religion of a Mature Mind", his "Education in Religion and Morals" and his "Spiritual Life"; Professor Frederick M. Davenport's "Primitive Traits in Religious Revivals"; or that very striking book by Professor Borden P. Bowne of the Boston University, "The Immanence of God" will recognize the courage and fitness of these men as leaders in a new and broader movement within the Methodist body.

There can be no question whatever that the truths and principles which the writers I have named seek to interpret, and of which they have given a wonderfully lucid exposition, cannot by any possibility be reconciled with the order of ideas that underlie, and that have created the system of traditional orthodox theology.

The doctrine of evolution, with its necessary implication for religious thought of the truth of the divine immanence, is the underlying and all-controling thought of this new movement.

I cannot now attempt any review of the books I have named. I have mentioned them with the hope that they may be widely read by liberal religious people who have slight opportunity of knowing about the advance movements in other denominations. They will be heartened and encouraged by positive evidence that the great truths and principles for which Unitarians have bravely stood for a quarter of a century or more, are finding recognition and open advocacy in quarters where we should least expect to see them take root. Moreover, in reading these books,—especially those by Professor Coe—Unitarians may find material that will arouse serious meditation and questioning as to whether as a denomination, we have

been sufficiently impressed with the inspiring implications and practical bearings upon our religious work, of the underlying principles of our faith. After all, the chief value of any truth lies in its incarnation—in its application to the real problems of life—the problems of spiritual religion. It is this practical application that Professor Coe keeps before us in his stimulating books.

Our Negative and Positive Position.

The primal belief which Unitarians hold as a denomination, is the belief that each person should have the right to make his own inquiries, and form his own convictions, in all theological matters. This does not mean that Unitarians have no faith. It means simply that there is no fixed denominational creed to which candidates must subscribe before becoming members of the Unitarian denomination. Any one is welcomed into this denomination so long as he is in sympathy with its aims, and so long as he is honest and independent in his own thought and allows all other persons to be honest and independent in their thought. This privilege of individual independence is the Unitarian's dearest possession; on which he must insist, and for which he will, if necessary, suffer. Each person shall enjoy the right to interpret his own experiences, to make his own observations, and to form his own conclusions, without let or hindrance, without fear or favor. Therefore, while there is no lack of definite belief among Unitarians, there is a most commendable lack of *denominational* creeds and *sectarian* tests.

Unitarians have been accused of having no definite, positive belief. They have been charged with destroying old and cherished dogmas and substituting nothing in their place. Even Emerson, who was once a Unitarian minister, said something to the effect that it was high time Unitarians should abandon the "pale negation" and should give the world some definite and positive affirmation. There is just enough apparent ground for this criticism to make it popular with those who seek to disparage Unitarians. But to the thoughtful man it is perfectly plain that the criticism is unfounded.

It is necessary for every reform impulse to destroy before it can rebuild. It is unavoidable that old fabrics should be torn down before new ones can be reared in their stead. Think how fatally destructive Jesus' words and teachings were to the established beliefs and commandments of the old Rabbinical schools! And yet that destructiveness was simply the first unavoidable step in a great process of fulfillment. As he says, "I came not to destroy but to fulfill." Every negation, so it be sincere and earnest, must spring from some underlying affirmation. Every denial, so it be thoughtful and deliberate, pre-supposes a positive conviction in the mind of him who denies. Unitarianism, whatever else it is or may have been, is not and never has been wantonly destructive. The Unitarian thinker has always been in a position to claim respect, even for his negations, on the ground that his negations have never been uttered from any but thoughtful and truth-seeking motives. This is simply a matter of historical fact. The thoughtful Unitarian of today is generally prepared to state definitely what his positive, affirmative belief is, and why he holds it. C. E. P.

The Susquehanna Unitarian Circuit

An Experiment in Unitarian Church Extension

BY REV. HARRY E. GILCHRIST

THE Susquehanna Unitarian Circuit is an experiment in the extension of organized Unitarianism, in charge of the writer under the direction of the American Unitarian Association, for which the Secretary raised a special fund. The enterprise was inaugurated in October, 1904, with the hope that the data obtained would point the way to a fairly rapid and financially economical way of spreading Unitarianism in the smaller towns and villages which have hitherto been unoccupied by a liberal church, or at least where none is at present in existence.

The original theory was to start from 8 to 12 places simultaneously with monthly services, the minister to visit from two to three places each Sunday as the traveling facilities would permit. It was designed to organize the places into one circuit as a unit with a local branch in each place. By so doing it was hoped to so distribute the expense among the several places that the cost to each place would not be burdensome and that the grant from the A. U. A. would soon be relinquished and the circuit-parish become quickly self-supporting. It was also thought that the distribution of the expense would enable the circuit to pay a fairly large salary, so that good men could be induced to undertake the charge of such fields, and that it would prove an attractive inducement to young men, and result in a more rapid increase of the ministry. Hence it will be observed that the enterprise was full of significance and worthy of a fair trial.

In selecting the field I thought it wise to take one that would be of a difficult nature in order that success therein would justify the adoption of this policy all along the line. It appeared to me that the region of south-central New York with which I am familiar was virgin soil and would prove a fair test, and accordingly I received a commission from the A. U. A. to begin in that region.

The methods employed at the start were as follows: 1. I would select a place, secure a hall, advertise a lecture by the use of posters and through newspapers; and then give an address. By this I expected that isolated Unitarians would be reached at first. 2. During the service I would invite all those who were at all interested to remain after the service and afford me the honor and pleasure of their acquaintance. 3. At the first visit I would secure names of liberal minded people and mail them personal invitations for the second service. 4. At first I undertook the services without music as it would add materially to the expense. 5. After a few visits I would decide whether the prospects were favorable to continuation. If so, I then proceeded to form a small branch to the circuit, hoping that when a sufficient number of branches were formed to organize the circuit.

During the 17 months given to this enterprise I have visited twenty places, and organized four branches, three of which gave up after a few months struggle, leaving but one active, yet feeble branch, which is in Sidney, N. Y. Here

we have regular services, a small Sunday School and lay services on Sunday evenings that I am not present.

The first year was so largely a matter of cut and try that at the end I had discovered that owing to difficulties and varied conditions our original theory would have to undergo many important modifications, and I must confess that at that time the outlook was anything but promising. Yet I felt certain that at the heart our main principle was sound, and that the work would justify itself if we could fit the methods to the conditions, which my recent experience appears to be in a fair way of demonstrating.

The failures and difficulties are as follows: 1. Contrary to my expectations I failed to discover many isolated Unitarians. In some places Unitarianism was almost unknown, and some thought it might be classified with Dowieism, New Thoughtism, etc., etc.

2. In most places I was courteously received, and in a few I had good sized audiences. I found a good many liberal minded people, and discovered that it was not difficult to convince people of the soundness of our positions, but when I suggested a movement towards forming a society they would fade away as the mist before the summer sun.

3. Fear of financial obligation especially among people of limited means, notwithstanding my careful explanation of the economy of co-operation, made some fearful of assuming any responsibility.

4. Fear of ostracism, social and commercial, was very marked among most who agreed with us. I have found that women who feared social ostracism were about the gravest difficulty, for they would influence their husbands to keep away. Many men have told me privately that they were with us in thought but wanted no division in the family.

5. The small villages are over-churched and there was a dread of adding a new burden to the community. In these places the churches are the social centers, which entered in to prevent liberals from taking a stand with us.

6. Liberalism in the orthodox churches of a spurious kind, a sort of a weak solution of attenuated orthodoxy, but sufficiently deceptive to make the unwary liberal feel at home, plus liberals without a very highly developed ethical sense produced a difficulty almost insuperable.

7. I found also that the few who formed the branches would grow weary and faint when they saw that the movement would not be an immediately popular success. This caused the failure of two branches.

8. Miserable train service made the service so uncertain and irregular in one place that it ruined the work which had started with enthusiasm and at one time was the most promising branch on the list.

9. The omission of music at the start was a serious mistake. The initial services were too dry and cold for all save a handful who were more fully interested in the thought.

10. The wide interval between the services in each place, viz., one month, was too great to keep up a sustained and increasing interest. I had practically to begin all over again each time I visited a place.

11. I found, also, that going into a place without any advance acquaintance, personal, or of my special work, acted against us, as I was viewed with suspiction, even Unitarians holding back. I

learned of several postoffice mission correspondents who would not come out for us. They were Unitarians under cover and proposed to stay there. It might be well for those conducting such correspondence to call the turn on some of their readers to see just what effect such work is having upon them.

12. Scattering my energies over too wide a territory and in too many places simultaneously proved a weakness.

The above list of difficulties is appalling, and it was a soul-trying and nerve breaking experience to see places go down where we seemingly made a fair start. It goes almost without saying that I have been rudely disillusionized in many ways, and I admit that at the end of the first year I was quite in the dumps, humiliated and chagrined at the outcome of some of my fondest expectations. It was quite a rough awakening from a pleasant dream. It wouldn't do for me to tell here just what my opinion of human nature was at the end of the year: it would not look well printed in a Unitarian magazine; it would be a striking modification of our theory of the divinity of humanity.

This pessimistic spell soon passed by and I struggled back to sanity after a thorough analysis of myself and the conditions. I saw that a revision of the original theory and the methods pursued was inevitable, but hoped to retain the vital principle in church economics involved. So I came to the conclusion that the ensuing modifications must occur.

1. Instead of attempting to develop several places simultaneously I saw that it would be far better to develop them *consecutively*, taking up one after another until I had a schedule filled that would occupy all of my time. I decided, therefore, to select a place of large size for a center and concentrate my efforts upon that until I could effect an organization that would stand, and be worth while, even by itself, in case I failed to form a circuit around it.

2. In starting the place I arranged to hold services every week until I had secured a permanent interest. By thus following up the services I could sustain and increase the interest by constantly repeated impressions. When such center was fairly established, then to take another place easily reached from the base and give a course of Sunday evening addresses. If the course of services produced an interest I would then form a society and arrange for future services according to their ability to pay, the services not to be over two weeks apart at the farthest. In this way I aimed to take on places until the circuit was complete.

3. The circuit under this plan would, all told, contain from four to six places, with services at the center or base every Sunday, and in the outlying places every two weeks.

4. I had also come to see the prime necessity of an advance acquaintance in each town so as to bring me in touch with desirable people who could give me a proper introduction, and relieve me from the embarrassment of being regarded as an interloper or fakir. In order to secure this acquaintance I planned what I termed a *Literary Advance* in each place. From the directory or from some individual I would secure a list of the names of the prominent citizens, professional men and liberals, and would mail them literature. This would lead to inquiry and to a correspondence. After an acquaintance was established by correspondence I would visit the

town and have my correspondent introduce me around. In this way I would create an interest and acquaintance at the same time. When such was accomplished I would arrange for the series as noted above.

5. I came also to see the necessity of good music at the initial services and so I arranged for suitable music adapted to the nature of the work.

I began with these modifications January 1st, and have been continuously successful from that time, my cloud of pessimism is becoming rapidly dissipated, and the bright rays of optimism begin to shine through. My confidence in the Unitarian theory of human nature is returning, and my general moral health is quite improved

The place selected for the center is Oneida, a bright city of nearly 10,000 inhabitants where we now have a fine interest established among the leading citizens of the community, a congregation of high culture and intelligence. This is every way worth while by itself to say nothing of the circuit feature.

The next place is Canastota, (population about 4,000) where we have made an excellent start. At our first service we had a congregation of 125. Many years ago there was a Unitarian society here. We held our service in a pretty brick church which was originally built by the Unitarians, and sold by them to the Presbyterians, who in turn sold it to a syndicate of gentlemen who use it for a music hall. It is finely appointed. One of the owners told me that they would sell it back to us at a low price if we are successful there. A very few of the old Unitarians are left. We occupy the unique position of paying rent to hold Unitarian services in a church which was originally Unitarian.

The movement in Sidney (population 2600) is keeping right along and will form a part of the circuit, being readily reached from Oneida.

The outlook is bright with promise, and I feel sure that we are in a fair way of proving the soundness of the main principle which inspired this effort, and that the economic idea involved will be demonstrated. This is the first time that I have felt justified in making that assertion.

Of course it is clear that this circuit has been nearly twice as long and costly in starting as will obtain hereafter under the same conditions, for it took a year to get our bearings and to discover what would work. Now that the discovery is made new fields can be more readily and efficiently established.

I estimate that under the revised system a circuit ought to be made self-supporting in from one to two years, on the basis of a salary of $1200 per year, at a cost to the A. U. A. of between $2000 and $3000.

Among the many excellent enterprises under the direction of the A. U. A. recently started there is none more significant or suggestive than this. Incidentally in the places tested and dropped we have aroused some interest which may prove eventually useful to the general cause, and in a vast region of a hundred miles square, Unitarianism has been made known where before it was practically unknown. Upwards of 4000 tracts have been distributed and the papers have been very courteous and willing to give us a fine recognition.

The experiment has been to me an interesting one, and in many ways delightful. My hope is that the courage and hearty support of the A. U. A. may be fully justified by the results, which the present status appears to prophesy.

Our Open Court

[Under this heading we are glad to publish communications from our subscribers and friends who feel that they have something vital to say. We do not necessarily agree with all that is published, or expect our readers to do so. We invite frank and genuine expression of sincere conviction, only insisting that all communications shall be brief, explicit, courteous and pertinent.— ED.]

EDITOR OF THE NEW UNITARIAN:

I obtained and perused with interest the initial copy of THE NEW UNITARIAN.

While I have no desire to indulge the spirit of criticism, I cannot forbear giving expression to a conviction which the title of the periodical suggests afresh, viz.: that the spirit of the twentieth century urgently calls for a new Unitarianism, the leading characteristic of which should be, an aggressive definiteness;—nothing verging on the semblance of a creed, but a clear, explicit statement as to whether the *death* of Jesus, in and of itself, at the time and in the manner it took place, had any remote or proximate influence in the moral or spiritual uplifting of the race. Running through what I will call the old Unitarianism, and in many directions even now, there appears a woeful complication of divergent expression on that subject; expressions that are vague, uncertain and necessarily misleading, to the earnest seeker for a firmer footing for a higher faith. As illustrating what I mean on this special point, I quote the general statement of Dr. Savage from THE NEW UNITARIAN, he says: "It seems to me well that the lines should be drawn, that some clear-cut definition should be recognized and that we should know where people stand." Now it is not so important that we should know where other people stand, as that other people should know precisely where we stand.

To those who have been born into a Unitarian faith, the lack of precision in religious or ethical statement, may be of comparatively little importance; but to many, (like myself perhaps) coming from an ultra-Calvinistic school, and seeking to "dread the new path," precision of thought expressed in precise language, on a point so vital as this, seems to me of the highest importance.

In a very excellent address recently delivered by Mr. Bixby on "The Passing of Calvinism," I find this statement: "The cross is thus the majestic symbol of heavenly purity and divine love. It is the touching incentive to more faithful service to God. And it is thus by its unparalleled quickening and diffusion of regenerated life, that the blood outpoured on Golgotha brings remission of sins to so many because it causes the very *cessation* of sins."

It is not with any critical intent that I make the quotation, but to emphasize what to me appears the importance of accuracy of statement, concerning this central vital principles that mark the line which must separate us from the obsolete theology of the past, and distinguish us from the indifference of the present.

It Unitarianism, old or new, has any mission to fulfill, any spiritual message for man; if it has been assigned any share in the evolutionary progress of the race; if it has any legitimate credentials from the Father, I believe it must be found centered in the idea, the *fact* that the serene life, the spiritual

teaching, the divine example of Jesus, *wholly apart from his death*, were the real instrumentalit es that God intended should be employed in lifting, guiding and saving the race.

The Calvinist seized the monstrous absurdity, the moral enormity of a vicarious atonement, a sacrificial victim; boldly, bluntly and directly proclaimed it as the central truth of Jesus' mission; pushing aside all else in his life and teaching, as merely incidental to that crowning event; and placing behind that irrational proposition, the energy of a burning enthusiasm, a grim devotion, it rapidly became fastened as a mighty incubus, on Western civilization. As the exact anti-thesis of that artificial scheme of salvation, Unitarianism set up its standard, and with the semblance of a blush, and an apology, undertook to present the real Jesus, as the real savior, in a sense far removed from cross, or blood, or death The age for blushes or apologies in thus presenting the claims of Jesus has passed. Truth always has been and always will be a proselyting element in human life; whether men will have it so or not. It has never asked permission to assert itself. Power and "pull" have opposed it Superstition has assailed it with sword and fire. Ignorance has cried crucify it; but its worst enemy in all ages and in all lands has been cowardice.

Diplomatic relations between truth and lies have been completely severed. The spirit of compromise is the spirit of retrogression, and charity or sectarian comity demand no sacrifices from truth.

While I wish THE NEW UNITARIAN abundant success and a large measure of usefulness, permit me to indulge the hope that it may prove something more than old Unitarianism with a new cover.

W. H. McD.

EDITOR NEW UNITARIAN:

In an article which appeared from my pen in the first number of THE NEW UNITARIAN, a hearty support of the enterprises of the American Unitarian Association was urged. Since then I have received a communication requesting me to name the particular enterprises to which I referred. In answer I would say that I did not refer to any special enterprise, but in a general way it was assumed that the wisdom of the A. U. A. is sufficiently recognized to render worthy of support whatever enterprises it is carrying forward. The "Word and Work" presents each month notes about the various enterprises. I have observed with interest the wide and promising range of new undertakings in the following places:

Richmond, Va. Here, a most successful and suggestive work is being carried forward under the wise direction of Mr. Robinson, which has resulted in the erection and dedication of a new chapel.

Allegheny, Pa., presents a promising movement under the leadership of Mr. Clayton.

Mr. Harvey is pushing forward a good work in Conneaut, O.

Warren, Pa., a lovely town in northern Pennsylvania, has a new organization formed through the zeal of Dr. Townsend.

At Franklin, Pa., New Castle, Pa., and Youngstown, O., very effective work is being done.

The circuit work in Canada under the stirring efforts of Mr. Gilpin is producing excellent results and is full of stimulating interest.

The rejuvenation of the church in Atlanta, Ga., at the touch of the missionary genius of Mr. Sanborn, is a

bright chapter which is being written in the volume of Unitarian missionary effort.

The work of the Susquehanna Unitarian Circuit is given, in full, elsewhere in this number.

In the Year Book I recently counted about 35 new societies which have been formed since 1900. This is certainly a fine showing for a denomination of our size and character.

A new enterprise of marked promise is about to be inaugurated in Oklahoma.

All these undertakings are of unquestionable value and reflect distinction upon the wisdom of the A. U. A. Again I urge a hearty support to them as in every way worthy.

HARRY E. GILCHRIST.

New York Unitarian S. S. Union.

The third meeting of the New York Sunday School Union for this season was held Friday, March 16th, at the Parish House of All Souls' Church, and was devoted to the general topic: "The Relation of the Sunday School to the Church." The first afternoon address was given by Rev. William M. Brundage, Ph. D., of the Unity Church, on "The Importance of Religious Education". His plea was for the more positive use of sacred literature in the broad sense of the word, and he presented his thought very forcefully and persuasively. An animated discussion followed his paper, in which several members participated. The second address was by Rev. Walter R. Hunt of Orange, who urged the importance of Confirmation classes, as a natural and wholesome development of the Sunday School. In the discussion following Rev. Elizabeth Padgham of Rutherford insisted that children should be made to feel that they belong to the church from the very beginning of their Sunday School career, and that confirmation must not be deemed in any vital sense an entrance into church relations not existing before. Rev. Margaret B. Barnard of Rowe, Mass, who was present was invited to tell somewhat of her experience in these matters, which proved to be a very interesting story.

After supper, a short business session was held; then Rev. Merle St. C. Wright, of the Lenox Ave. church, gave a searching address on "Systematic Sunday School Work", analyzing the several possible elements of its development, incidentally causing some of the popular idols of modern theories to shake a little on their pedestals, and altogether kindling a good deal of suggestion, which led to some vigor of discussion following, cut short by the time of adjournment, too soon arriving.

Rev. William H. Fish

The oldest minister in our fellowship, having nearly attained his ninety-fourth year, died at the home of his son, Rev. W. H. Fish Jr., at Readville, Pa. The story of his life is a simple, noble one of faithful manhood and loyal christianity, into which are woven varied strands of interesting experiences. He shared with Adin Ballou and others the founding of the Hopedale Community; he had an active part in anti-slavery agitations, while his active ministry in the Universalist and Unitarian fellowship was ripe with practical experience and devotion. His longest pastorate was at South Scituate, Mass., (now Norwell) over which he was settled for over twenty years. His was a familiar form at all our denominational gatherings, down to the very last—sweet in spirit, keen of sympathy, richly human in thought and interest.

Notes on Liberal Religion Abroad

BY REV. C. W. WENDTE—General Secretary of the International Council of Unitarian and Other Religious Liberals

SINCE our recent account in these columns of the division and separation impending in the Reformed Church of France, on the occasion of its re-organization under the new church laws in that country, the schism has actually taken place. The intolerant orthodox minority, in possession of the Synodal machinery of the old church, and including much of the wealth and aristocracy of French Protestantism, insists on imposing the creed of 1872, not only on the church as a whole but on every individual conscience, and excluding all who dissent.

The Moderate party, whose orthodoxy is of the modern and spiritual type of Ritschl and Sabatier, have formed a Committee of Unions, and in protesting against the intolerance of the orthodox element and urging a reunion of all branches of the Huguenot body in France have issued our appeal to the churches in which they ask them to elect liberally-minded delegates to the approaching General Assembly of the Reformed Church. On the decision of this body the result will depend.

If the radical or left wing of French Protestantism were to enter this body they, together with the Moderates, would form a great majority of the French Protestants and the issue would not be doubtful. But 33 years ago they were compelled to withdraw from the Synod for conscience' sake, and have since maintained a separate organization, constituting one-third (32 Consistories) of the French Reformed Church. Hence they also are re-organizing themselvs separately under the new law. Of this body of liberals we are likely to hear much during the coming years, for they are our natural allies and fellow-believers, and their leaders in hearty fellowship with our International Council.

A striking instance of breadth of fellowship is the acceptance by Rev. George A. Gordon, D. D., pastor of the Old South Congregational Trinitarian Church in Boston, of an invitation to become a member of the local executive committee of eight which has in charge the 4th Congress of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, to be held in Boston, September 22-27th, 1907. This implies, we hope, the adhesion of a large element of liberals in the sects usually called Orthodox, and gives our coming Congress a broader and more inclusive character than ever.

Actes du IIIme Congres International du Christianisme Liberal et Progressif. Geneve 1905.

This is the French title of the volume of proceedings and papers of the late Congress of our International Council of Unitarian and other Religious Liberals at Geneva. It is a handsome, large quarto of some 350 pages admirably edited by Prof. E. Montet, President of the Congress, and printed in Geneva. A perusal of this volume will confirm the impression that this federation of religious liberals the world over is of the greatest importance to the cause for which Unitarians, with others, are

striving, and that it has an inspiring future.

The language mainly used in this volume is French, but ten of the papers are in English, including the report of the General Secretary, (also given in French), the sermon by Rev. M. T. Savage (also given in French), and papers by Revs. W. Copeland Bowie, F. C. Southworth, W. G. Tarrant, Joseph Wood, Profs. Nath Sen, J. Estlin Carpenter, G. Boros, and Madame Hyacinthe Loyson. The French speakers include Revs. Chas. Wagner, E. Roberty, Father Hyacinthe, E. Montet, J. Levy, J. Reville, Albert Reville, and Sam'l J. Barrows; the Germans, Prof. O. Pfleiderer, Althern, and Prof. Erdmanns. The topics discussed in these papers are weighty, the spirit is broad and reconciling, the speakers are men of eminence in their respective countries and the world over. This book is sold on the continent for $1.50. The American Unitarian Association has it on sale at its various book-rooms, and to facilitate its circulation among our liberal ministers and laity will send it to any address for seventy-five cents.

In an English journal we read: "The Jews claim to have the best of rights to be in America. They were there first. The epoch-making voyage of Columbus would not have been possible without the aid of a Jew. Luis de Santagel, who advanced the necessary money for the expedition, 160,000 dols., as a personal loan to the King and Queen. The pretty story about Queen Isabella pawning her jewels was invented years after wards. The great navigator's map was drawn by Ribes, called the Map Jew; his astronomical tables were compiled by the Jew Abraham Zacuto; his ship's doctor was Bernal the Jew; his superintendent was Rodrigo Sanchez the Jew; the first sailor who saw land was Rodrigo de Triana the Jew; and the first European to set foot on American soil was the interpreter, Luis de Torres the Jew."

According to the *Missionary Almanac*, Basel, 1905, there are living now 534,940,000 Christians, 10,860,000 Jews, 175,590,000 Mohammedans, and 825,420,000 worshippers of idols. Thus, in every thousand of the inhabitants of the earth are found 533 heathen, 346 Christians, 114 Mohammedans, 7 Jews. Since there are 254,000,000 Roman Catholics, 106,500,000 Greek Catholics, 165,750,000 Protestants, and 8,190,000 members of other Christian sects, we find only 310 Protestants in every thousand Christians. Thus it becomes apparent that among every thousand inhabitants of the earth are 533 heathen, 114 Mohammedans, 7 Jews, 231 non-Protestants, and only 115 Protestants, or 654 non-Christians, 231 non-Evangelical Christians, and 115 Evangelical Christians

---

Rev. Thomas E. St. John

For many years minister of our church in Eastport, Me., died at the residence of his son, Rev. Chas. E. St. John, secretary of the American Unitarian Association, Feb. 25. Mr. St. John began his ministry with the Universalists, having charges at New Bedford and Worcester, Mass., Chicago, Ill., and Auburn, N. Y. In 1883 he entered the Unitarian ministry and was settled at Haverhill, Mass., for ten years, having a most successful pastorate. From there he went to Eastport, Me., where he was settled to the time of his death. Not only as a preacher and pastor, but as a citizen did he prove his high worth wherever he served, true ever to the best ideals of our liberal ministry.

National Alliance Notes.

The second object of the Alliance is "To promote local organizations of women for missionary and denominational work, and to bring the same into association." The true missionary spirit has taken possession of our women, to work with little hope of immediate results. The possibilities of Alliance work seem without limit, and more and more are our members reaching out beyond the narrow circles of the home church to help in every way.

The Southern Circuit work has been the greatest missionary undertaking of the Alliance, and nearly all our branches are more or less interested in it. We have now four church buildings in the North Carolina field, as the little church to take the place of the Brush Shelter at Bear Creek is completed and soon to be dedicated. This was made possible through the generosity of a layman in the first church of Buffalo, N. Y.

In the more Southern field are the chapels at Faceville, Ga., and Bristol, Fla. All these have been built largely by the contributions of the branches, and they also help support the four ministers in charge of the work, who are circuit preachers, ministering to many little groups of people. Adjoining the chapel at Shelter Neck, N. C., is a small school building, where a sort of settlement work has been done this winter by two of our consecrated women. A similar school is also carried on at Swansboro, N. C. A branch of the Alliance has recently been formed at Shelter Neck to bring the women together. In Secretary St. John's lecture on the "Planting of New Churches" with stereopticon views, he gives a vivid idea of this Southern field. We hope that as many of our societies as possible will avail themselves of an opportunity of hearing his lecture.

The work among our "New Americans" interests all of our members who have a broad outlook for the future of our denomination. The societies of the Norwegian churches at Minneapolis and Hanska, Minn., and Hudson, Wis., have all received substantial help, and a recent appeal from the Underwood branch for a small sum to complete their little church has been recommended. A similar appeal is before the branches from the Ialandic church at Winnepeg, Manitoba, and a branch has lately been formed there. The Canadian branches have been greatly interested in the new liberal movements of these thoughtful and advanced foreigners, within their borders, as well as in the circuit work of Rev. V. J. Gilpin in and about London, Ont. The first Swedish Unitarian church of Chicago has also organized a branch of the Alliance. to bring its women in touch with others, and to all these, our Scandinavian co-workers, the Alliance extends the hand of fellowship. It is the custom for the secretaries of branches to write letters of welcome to each new branch, and the mails carry innumerable articles for "sales" from one branch to another. Thus does the personal element enter into our work with increasingly satisfactory results.

There are now 345 branches of the Alliance, representing over 15,000 women. Most of these are engaged in Postoffice Mission Work. Hundreds of thousands of the A. U. A. tracts and the best sermons of our ministers are being distributed each year. It becomes a matter of great importance that our committees should know the field, to judiciously carry on this branch of our missionary work. From the returns, we are convinced that Unitarian ideas and Unitarian churches are still needed for the enlightenment and spiritual growth of many a community.

MARY B. DAVIS, Cor. Sec'y.

Our Divinity Schools.

Harvard.

The work during the past month at the Harvard Divinity School has progressed uninterruptedly, for both students and instructors. The final term is now in full swing. A change in the Faculty (which will not, however, take effect until next September) has just been announced. It is the resignation of Rev. Edward Hale, Assistant Professor of Homiletics. Professor Hale has taught in the school since 1888, as assistant, instructor and finally as assistant professor, combining with these duties the care of the Unitarian Church in Chestnut Hill. No announcement has been made as to his successor. Professor David G. Lyon will take his Sabbatical year next year. A signal honor has been paid Professor George F. Moore during the month, by his appointment by the President and Fellows of the University to the Walter Channing Cabot Fellowship, for three years from September 1, 1905. This Fellowship has just been founded by six members of the Cabot family, who gave a fund of $50,000 to provide, according to their desire, "an additional remuneration to some distinguished man in recognition of his eminence". Professor Moore has been permanently connected with the school since 1902, when he was made Professor of Theology, his title being changed in 1904 to Frothingham Professor of History of Religions, a new chair then founded. He was however, while still at Andover, lecturer at Harvard on Hebrew Religion and History in 1894-5, and Preacher to the University from 1900 to 1903. Professo rMoore was graduated from Yale in 1872; was made A. M. by his alma mater in 1883, and S. T. D. in 1897; and in 1903 was given the degree of LL. D. by Western Reserve. He was Professor of Hebrew in Andover Theological Seminary from 1883 to 1902, during a part of that time being also its President.

Among the special lectures which have been delivered at the University during March was one of special interest to Divinity students by Professor Barrett Wendell on "The Question of Religion" in France. Professor Wendell, who spent last year in Paris, as lecturer at the University there, is giving a course on "Impressions of Contemporary France." At the Semitic Conference this month Professor Toy read a paper on "The Year of Jubilee." The Faculty of Divinity has just accepted an invitation from the Trustees of the Lowell Institute (which provides Boston with a continuous stream of free lecture courses) to give a course on Theology at King's Chapel next winter. Announcement has also been made of the program of the Summer School of Theology, to be held from July 5 to July 21. The subject chosen this year is "Christian Theology in its Origin and Development." Professors C. H. Toy, E. Emerton, E. C. Moore and W. W. Fenn of the Harvard Divinity Faculty; Prof. William James from the Faculty of Arts and Sciences, and Prof. A. C. McGiffert of Union Theological Seminary will be the lecturers.

By vote of the Board of Overseers of Harvard University the committee of that board on "Semitic Languages" (of which the late Dr. A. P. Peabody and

the late Stephen Salisbury of Worcester, were original members) has been discontinued. A monument of this committee's labor, together with that of Prof. D. G. Lyon, is the Semitic Museum built recently on a site adjoining Divinity Hall, largely through the gifts of Jacob Schiff of New York, Chairman of the Committee. In place of the old committee a new "Committee to visit the Semitic Museum and Division of Semitic Languages and History" with five more members, has been appointed. As now constituted the committee can co-ordinate with other committees on museums, and the increased membership gives recognition to those who take special interest in the further development and increased usefulness of the Museum. It is significant as showing where that interest lies, that four of the members are prominent Hebrews of Boston and New York.

There has just been placed on exhibition in the Assyrian room of the museum a plaster copy of the most important monument of ancient Babylon—the stone on which is written the code of Hammurabi, the greatest king of Babylon, who reigned 2250 B. C., and whose laws give evidence of an advanced and highly complex state of society 1000 years before the time of Moses. The stone is a column about seven feet high, somewhat irregular in shape, with a carving near the top representing the Law God communicating the laws to the King. There are 44 columns of writing, containing 247 laws. Several columns have been erased, and it is estimated that 35 laws have been lost. Of interest also to Divinity students are two reproductions of manuscripts recently received by the University Library. One is the "Bodleian Manuscript of Jerome's version of the Chronicles of Eusebius reproduced in Collotype", the oldest known manuscript of the Chronicles written in Italy in the Fifth Century, less than a hundred years after Jerome's death. It is beautifully written in uncials and is very little mutilated. The other, said to be a splendid example of Parisian illuminating, is "A Psalter and Hours executed before 1270 for a lady connected with St. Louis, probably his sister Isabelle of France, founder of the Abbey at Longchamp." To the Charles Eliot Norton collection has just been added a copy of St. Augustine's "De Civitate Dei," printed in Venice in 1420, a book of high value as a splendid example of early Venetian topography, though the illuminated initial letters have been cut out by some collector.

Dean Peabody was given on March 16 a reception by Prof. Geo. F. Moore, to which members of the school were invited, and on March 21, in the Common Room of Divinity Hall, he spoke to the men on his experiences at Berlin. At the meeting of the Unitarian Club of the school, held with Rev. Charles Wendte at his church in Brighton, Mr. Wendte spoke of the International Conference. Mr. Robert F. Leavens of the Senior Class represented the school at the recent Student Volunteer Convention in Nashville, Tennessee. Nearly every college and divinity school of importance in the United States and Canada was represented.

Morning prayers at the College Chapel have been conducted during March by Professors Fenn and E. C. Moore of the Divinity Faculty. The Thursday vesper preachers have been Rev. Frederick Palmer of Andover, and Professors Fenn, E. C. Moore and Pea-

body of the Divinity school. At the Sunday evening services in Appleton Chapel the preachers have been Rev. President W. De W. Hyde D. D., of Bowdoin College; Rev. President J. G. K. McLure, D. D., of Chicago, Ill.; Rev. Henry Sloane Coffin of New York and Rev. W. G. Thayer of St. Mark's school, Southboro, Mass. S. B. S.

Pacific Coast.

This school has thus far been given the necessary accommodations in the handsome parish house of the Oakland Unitarian church; though the instruction has been given partly there and partly at the Unitarian church at Berkeley, the seat of the State University. The distance of the school from the University has been increasingly felt to be a disadvantage, which has stood in the way of so close relations as are desirable between the two institutions, and has caused much inconvenience to the students who do part of their work at the University. Mr. and Mrs. Francis Cutting of Oakland, have therefore bought for the school a large house and lot situated but one block from the University campus, and immediately adjoining the parish house which has just been bought for the Berkeley church next to the church itself. The building, which is valued at $10,000, will when refitted, have ample accommodations for lecture rooms, library, dormitory and commons; and the school will thus be placed on an even level with the three other Divinity schools at Berkeley with which it is co-operating so far as possible in inter-change of instruction, and in common meetings. The school has received gifts towards the endowment of a second chair; $5000 from Mr. and Mrs. Horace Davis of San Francisco, and $500 from Mr. Charles R. Bishop of San Francisco. E. M. W.

The Chicago Associate Alliance.

Thursday morning, Feb. 1, 1906, the Chicago Associate Alliance met at the Third Unitarian Church, the president, Mrs. Backus, presiding. There was an attendance of seventy-seven. Miss Fry and Mrs. Lewis gave interesting reports of the work of the Cheerful Letter Exchange and Miss LeBaron gave a brief report of the efforts of the Post-office Mission Committee.

The address of the day was delivered by the Rev. W. Hanson Pulsford on the subject "Can we Save Our Children from Orthodoxy?" Mr. Pulsford declared that the saving of our children from orthodoxy is one of the chief and most essential aims for which our churches are organized. However the real problem is, how can we save them for vital religion? Orthodoxy to-day cannot be defined as the holding of any set beliefs if so defined your orthodox friends may deny it. In society there are two factors, one which believes from use and custom, and one that won't so believe. Orthodoxy is constitutional inertia. A live man can't be orthodox. When a man orders his life from personal initiative he ceases to be orthodox. The moment the followers of a religion allow their natural inertia to creep in they become orthodox, so you see there are quite as many in our own churches as in the so-called orthodox churches. There is a type of orthodox Unitarians just as orthodox as the avowed orthodox. Do we want our churches to be fresh growing, vital, or do we wish a ready made religion unimpeachable as regards style and fit, a guarantee of respectability where on found? If you want your children to cultivate their inertia they will be orthodox but instead

of having a clear, definite personal religion they will have an imprisonment in forms and customs.

When a religion has created a successful church it has become orthodox and died, at such a time Buddha and Jesus came into the world. There is no difference between a Buddhist temple and a Catholic cathedral. If it were not for the life outside of the cathedrals and churches they would not be dragged along.

A religious man is always a disturber of the peace. Things were said about Channing which were not complimentary, the orthodox people tried to hurt him. As there was nothing which ever did so much for Jesus as the crucifixion, so there was nothing which ever did so much for Channing as polting him. If the latter, you won't have a religion such as the founders of the free churches meant. Religion is a thing as fresh as life, as fresh as every new experience.

How shall we get our children to get into some vital relation with the splendid opportunities which the years bring for the development of some of the vital qualities of life? Our children will go with those who have magnetism, for vitality is the one thing which has much influence with children. They know with instinct whether this religious business is all hocus-pocus. I go into homes where religion is microscopic. If you want to save your children from hating the church the thing to do is to train yourself. Here for example are a mother and father who never enter the church except for a free supper, but because they send their children regularly to Sunday School they expect we are to make good Unitarians of them. If you really want your children to grow up into vital relation to a vital truth you must inoculate them early. You can't buy the virus. You must see to it that your religion means something to you and in you. You must create an environment of a live religion. I got all my religion that way and I guess you did. It was a religion which meant something to the folks about me. I've lost the pattern and the label. People said if I lost the label I would lose the goods but I didn't. It was a religion which was not orthodox although it used the orthodox label. We must have the sense that life cannot but become sweeter and stronger through a relationship with the unseen God. If children on examining the religion of their parents find only the label they drop it and go where there is something more. They set up other Gods—pleasure, self, success, applause the real goods of the community in which they live. Our problem is—are we fit to inoculate the young life with the enthusiasm, with the passion for truth, ideals, a quality of living, a belief in a religion which is a thing in their souls waiting to grow with their years? Let us get away from the adventitious, and get down to the real. Let us get at the root of the matter—let us realize that religion is something vital, something unfolding which is waiting to become our heritage, and that it never fails. Help your children to see that there are far more wonderful things developing in their souls than they ever dreamed. We must be people who have an Evangel a piece of good news, and the children will get it. The ultimate point is to have vital impulses ourselves, then there will be in the world people to whom God will have a real meaning and not all the cumbrous mass of all the orthodoxy can stop the

beauty and vitality of the vibrant life which is the only religion which is worth having.

The address was followed by a discussion participated in by Miss Morse, Mr. Dellgren and Mr. Weil, at the close of which all adjourned for luncheon and exchange of sociability

MARY C. S. SPERLING, Sec'y.

The Ministers' Institute.

All indications point to the success of the next session of the Ministers' Institute. Those who attended the session at Hackley still treasure in their memories those days of intimate fellowship, in the comfort and the quiet seclusion of that delightful place. The coming session will doubtless be of the same high quality, with greatly increased numbers. It will have the comfort and the seclusion and the intimate fellowship; but it will be held at a place very much more accessible for most of our ministers.

The place is Petersham, Mass.; the time is from Monday, Oct. 1, till Thursday, Oct. 4, 1906. The secretary recently made a visit there and completed the local arrangements. He has arranged with the management of the famous Nichewaug Hotel that the Institute shall have *exclusive* possession of the entire house during the time of this session. In addition to other accommodations, the house has large assembly rooms, adequate for meetings of the men. All the advantages of a "retreat" will there be found. In private meetings, away from reporters, vital and intimate problems can be discussed with the utmost freedom.

A generous Unitarian layman, a resident of Massachusetts, has agreed to pay the entire hotel bill for the Institute. He insists upon remaining anonymous. Besides this generous provision, the railroad journey from Boston is less than a hundred miles; consequently the cost of the session will, for many of our men, be very much less than at the last session.

The directors are shaping an attractive program. It will aim to be directly helpful to the busy men in our ministry. An important feature will be the further development of what was so helpful at the session at Hackley, namely the review and discussion of the best new books. A list has been compiled of books in various lines of scholarship, and every man is urged to read as many of them as he can before the session, and be prepared to join in discussion of them. The secretary will be glad to have men send him before the session the names of the books on this list which they are willing to discuss. Let there be no false modesty about sending names; but let each man be ready and willing to make to the success of the session such a contribution.

The morning sessions will be in the house, and will be private. The evening sessions will be of a more general interest, and will be held in the First Parish Church, and will be open to the public. The parish has, through its minister, given a hearty welcome to the Institute. Petersham is delightfully situated. It is on a hill-top from which can be seen Monadnock, and Watchusett. The golf links, the fields, and the woods will allure even the most meditative for recreation. The days spent among those hills ought to be such as to remain a radiant memory to all who attend. It will help the directors in their plans if men will as early as possible, declare their expectation of attending. And the secretary has not yet begun to refuse membership fees! Mr. Sanderson's address is still 47 Lee St., Cambridge, Mass., and as Secretary and Treasurer he will be hospitable to all communications. Among the books to be read are Foster "The Finality of the Christian Religion", Ladd "Philosophy of Religion", Schmidt "Life of Jesus", and Hoffing "Primer of Philosophy" and "Philosophy of Religion."

It is not right to live as if God were asleep, and Heaven only a murmur from his dreams. —*Martineau.*

Notes From the Field

NEW YORK NOTES.

The pulpit at the Church of the Messiah since Dr. Savage's departure for the Pacific Coast has surely been in good hands. It is delightful to hear Robert Collyer's voice from his old place; Rev. John Cuckson of Plymouth, Mass., has preached twice recently, and Rev. James Eells of the Hackley school, is a welcome guest with the right sort of prophecy.

The preachers at the Second Church in Brooklyn "Chadwick's church" for the month of March have been Rev. William S. Morgan, Ph. D. of Derby, Conn., Rev. James Eells of the Hackley School; Prof. W. W. Fenn of the Harvard Divinity School, and Rev. L. A. Harvey of Erie, Pa.

The annual sale of this society was held on the afternoon and evening of March 23rd.

The Rev. James T. Bixby, Ph. D., formerly pastor of the church in Yonkers and beloved by a large company of friends throughout this city was married February 24th to Mrs. Clara W. Parker of Yonkers. The home will be in Yonkers.

An interesting development in things religious in Brooklyn is the recent decision of the Evangelical Sunday School combine of that borough (we know not its official title) who share together a great Sunday School parade and festival each Spring, that our friends the Universalists are "evangelical" and may hereafter be counted with them. We congratulate our quondam fellow heretics. If the line dividing heresy from evangelical faith lies between the Universalists and Unitarians, surely it cannot be so formidable a barrier after all. The Swedenborgians also are included in this dispensation of toleration.

The Unitarian Headquarters at the All Souls' Parish House have been improved by a new set of shelves much needed for the increased stock of books on sale. A new sign, on the outer wall, facing Fourth Avenue, and bearing the legends of our activity with unescapable perspicuity has also been added, that the wayfarer, though he be orthodox, may know where we are.

Dr. Savage's sermons are always in demand in whatsoever form they are put. A very handsome, limp-leather bound edition of several of the most popular of these has recently been issued, the sermon preached at Geneva last year on "Religion" and those on "Immortality" and "The Jew in Christendom" having large sales.

Unity Church, Brooklyn, has recently adopted the free seat system, being almost obliged to take this action through the increase of congregations. We understand that the people of this society are already contemplating the beginning of a building fund looking ultimately to the erection of a larger and more favorably situated place of worship. Dr. Brundage's ministry is certainly attended by a gratifying prosperity.

The Fourth Unitarian church in Brooklyn, (Flatbush) is considering a proposition to build this summer, a very practical plan for a parish church being in mind. The people have a lot well located, and while their first building enterprise must be modest, it will be adequate and worthy for their immediate requirements.

Church of Our Father,
Newburgh, N. Y.
Rev. Alson H. Robinson,
Minister

Prosperity abounds in all departments of this society, the most notable evidence being the attendance at the Sunday services which increases from week to week. Several families who have recently become interested in the church's work have expressed a desire to become members and it is expected that a large number will affiliate with the society on Easter Sunday.

An innovation in the musical service is the formation of a children's choir which, under expert training, is doing much for the enrichment of the service.

On the afternoon of March 9th the attendance of Mrs. N. J. Bishoprick at the meeting of the Woman's Alliance made it of more than ordinary interest. Nearly every member of the local branch was present and with a few sympathetic friends constituted an inspiring gathering of workers. After the regular transaction

of business during which most encouraging reports were presented and several appeals were met, Mrs. Bishoprick spoke in an interesting way upon the aim, organization and general spirit of the Woman's Alliance. What she said served to arouse fresh enthusiasm among the older members and add to membership several who had not previously realized the benefit of co-operative endeavor among the women. Under the presidency of Mrs. Hitch the Woman's Alliance of the Church of Our Father has become the foremost organization in the parish and its future was never brighter.

First Unitarian Cong. Soc'y, Rochester, N. Y. W. C Gannett, Minister

Unity class in Religion has closed. There were nearly 60 members, half of them coming from other churches. The subject, "The Great Facts of the Soul's Life," was divided into nine evenings as follows. "The Soul, What Is It?" "The Soul's Noblest Power." "The Thought of God; its Source." "The Thought of God; its Growth of Symbols and Names for God." "The Soul's Kinship with God." "The Soul's Communion with God." "The Soul's Errand on Earth." "The Soul's Deathlessness." The new class will study "The Faiths of our New England poets, Bryant, Longfellow, Emerson, Lowell, Holmes and Whittier, one evening to each poet. It has a membership of fifty.

Mr. Gannett's sermons in February were on "Four Types of America's Nobility;" "Murray F. Tuley of Chicago, a Judge in the Court of Conscience;" "William H. Baldwin, a Knight of the Business World;" "George William Curtis, an Unofficial Statesman;" "Mrs. Josephine Shaw Lowell, a Woman in Civic Life."

Our Parish Home social was a grand success. The supper and contributions netted $100. We are trying to raise enough to build a Parish Home, which we greatly need for our increased church activities. As it was near Washington's Birthday, it was a patriotic occasion as well. Flags and bunting were in evidence. National songs, orchestra music and a talk about Washington followed the supper. Two new songs were introduced in our book of National Songs, "The New Dixie," a song of the South, new written by Maud Lindsay, and "Glory, Glory, Hallelujah," a song of the North, new written by W. C. Gannett.

We have six special services in our Sunday School during the year. We held one last Sunday, "The Festival of the Steadfast Will," to impress the importance of self control and temperance. The children over twelve years of age, (after consulting with their parents) united in the temperance pledge by rising. The pledge was, "We do faithfully promise that for one year from to-day, we will not use any fermented drink, beer, cider, wine, or other alcoholic liquor, unless we need it for medicine."

Unitarian Society, Rutherford, N. J., Rev. Elizabeth Padgham, Minister

A series of attractive half hour Lenten services are being held on Wednesday afternoons, conducted by our minister, Miss Padgham. While very simple and informal in nature they are peculiarly satisfying for the religious quality of their thought and inspiration.

The Junior Alliance enjoyed a very delightful social evening March 9th, at the residence of one of its members, about forty young people being in attendance.

The Sunday School has shown considerable increase this winter, especially among boys, a fine boys' class having been organized under the charge of Mr. W. G Williams, who has formed them into a club, with a week-day meeting supplementing the Sunday School work.

Unity Church, Montclair, N. J.

Rev. Edgar S. Wiers of Billerica, Mass., has accepted a unanimous call to the pastorate of this church, and will begin his ministry April 1st. Mr. Wiers is a graduate of Union Theological Seminary, from which he entered our ministry in 1900. His only pastorate has been at Billerica, where he has been most successful.

New Jersey Unitarian Mens' Club

The second meeting of the season was held at the Westminster Hotel, New York, Tuesday evening, March 6, dinner being well served at half past six. Thirty-eight members were present, the church in Orange leading in attendance.

The speaker was Rev. John P. Forbes of Brooklyn, N. Y., who spoke on "The Church and the Young Man," his main plea being for clearness and honesty in conviction and loyalty. His address was wide-awake, earnest, and most inspiring, and was followed by good discussion. The new President, Mr. Joseph C. Lincoln of Hackensack, presided with much grace and wit, contributing not a little to the success of the

meeting. Other speakers were Mr. W. H. Aborn of Orange, Mr. Chas Burrows of Rutherford, E. P. Harris of Montclair, and Elmer Rodrigo of Ridgewood. Mr. Louis P. Lord of Hackensack, was elected Secretary to fill a vacancy. A message of cordial greeting and the well-wishes of the club were sent to Dr. Minot J. Savage, to whose inspiring helpfulness every church in New Jersey has been at one time or another indebted.

Unity Church
Brockton, Mass.

Rev. Dudley H. Ferrell of Natick, has accepted a call to the pastorate of this church, made vacant by the resignation of Rev. Rush R. Shippen. Mr. Ferrell is an attractive young man, under whose leadership the church may well hope for much prosperity. He came into our ministry from the Presbyterian Church about two years ago, and was almost immediately called to the Natick Church.

North Church,
Salemn, Mass.
Rev. George D. Latimer,
Minister

March 2d North church held an evening entertainment giving reminiscences of the early pastors of North Church, different members giving brief sketches of their life and work.

The people who formed the North Church belonged originally to the First Church of Salem, but in 1772 they harmoniously seceded from that church and organized the North Church, and on Jan. 13, 1773. Rev. Thomas Barnard was ordained. He was followed by Rev. John Emery Abbott, Rev. John Brazer and others. The exercises of the evening were exceedingly interesting, many souvenirs of pictures, etc., etc., were loaned for the occasion. Every seat in the chapel was taken and the people patiently sat for over three hours. It was an evening that will long be remembered by North Church Society. The opening address was given by Ex-Mayor Robert Rantoul of Salem. A large choir of North Church people sung several old time hymns used in those early days.

First Cong. Society,
Littleton, Mass.,
Rev. J. F. Malick,
Minister

During the past two years of Rev. Mr. Malick's pastorate the society has been in a flourishing condition. The interior of the church has been thoroughly repaired and improvements made that have beautified this old church building in many ways until we are justly proud of it. The attendance is unusually good every Sunday each member feeling it is a personal loss to miss a sermon. They are sermons that make every one think and to think is to talk them over, thereby making our religion a daily as well as a Sunday worship.

The Woman's Alliance hold regular monthly meetings and a very interesting study class has been enjoyed by its members under the leadership of our pastor. Many appeals which come to us from different sources usually find a ready response and much interest is felt to keep the treasury well supplied with working funds.

February 22d the Back Log gave one of its annual Sunset parties, children dancing from four to eight p. m., with supper intermission from six until seven. After eight o'clock old and young enjoyed the pleasure of dancing until eleven o'clock. A pleasant time was the verdict from those present and a goodly sum realized.

First Cong. Church,
Rowe, Mass.,
Rev. Margaret B. Barnard,
Minister

The regular social meetings of the Alliance for the winter closed February 23. At this meeting, which was well attended, Mrs. Abby Peterson, one of the Alliance directors for Massachusetts, was present, and gave a very delightful account of the Southern work. Mrs. Alfred Reed, our blind member, gave the closing paper in the series of Bible talks, and spoke very ably on the Exile. The Alliance has had a very prosperous season, and will resume its afternoon meetings in April.

The church services have been well attended during the winter, and the Children's Service is doing excellent work. The church will be closed during the last three Sundays in March to enable the minister to take a vacation.

At Monroe Bridge, the Union Church holds its meetings fortnightly, and is doing very good work. The Ladies' Auxiliary meets every two weeks, and proves that women of different denominations can work together well for a common cause. The Children's Service numbers about thirty children and holds a service every Sunday afternoon, under the able leadership of Mrs. E. A. Forsythe.

The regular missionary work of the Rowe church is suspended during the winter, but will be resumed early in the spring.

Newton Centre, Mass.

The Rev. Arthur H. Brown has been called to the pastorate of this church and will begin

his ministry at once. Mr. Brown who is a young man of alert and attractive personality, has just entered our fellowship from the Episcopal church in which he had rendered good service. He has recently been engaged in work in Mexico, but previous to that had had charges in New York state.

First Parish,
Dorchester, Mass.,
Rev. Eugene R. Shippen,
Minister

The work of the Sunday Protective League has recently been strongly presented to this church, and more signatures of endorsement have been obtained than from any church in the city. On March 18th after a sermon in line with this work Rev. Mr. Kneeland, the Secretary of the League, gave details of the lat est measures of this organization.

Mr. Clarence B. Humphreys has returned from Italy and resumed active work as Superintendent of the Sunday School. Over $20 has been sent by the Sunday School in aid of the Japanese famine sufferers,

The Alliance is to have a "home meeting" in April; Mrs. Mary May Eliot and Mrs. Grace Stevens are among those who will present short papers. Three names have been placed on the Memorial Membership List of the National Alliance.

At the March meeting of the Benevolent Society a curiosity in the way of a framed poster of the first sale held by the society was presented by Mrs. Fifield. Clothing for the Southern Industrial Schools will be sent this month.

Speakers at the March meetings of the Nathaniel Hall Society were Mr. Ralph Anderson, on "The Silent City", and Miss Louise Howe on "Country Week".

Subjects and leaders for Adult Bible Class for April are as follows: The First Mission to the Heathen, Miss Edith T. Horne; The Collision of the Two Parties, and Paul at Ephesus, Miss Mary L. Hall; The Gospel in Europe, Mr. Edwin T. Horne; The Community at Corinth and the Letter to Rome, Mr. Edwin F. Kimball.

Mr. Shippen conducted the Lenten Vesper service at Arlington Street Church, Mr. Frothingham's, on Wednesday, the 28th.

Chicago Notes

The officers of the Western Conference and the Unitarian ministers of Chicago had the pleasure of dining at the City Club with Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association, when he passed through here on his Western trip. The invitation was given by the President of the Conference.

Third Unitarian Church,
Chicago, Ills.,
Rev Fred Alban Weil,
Minister

Even Tide services were inaugurated in the Third Church last year and the first of the series for this year has just been held. The order of service is almost wholly musical and the new organ adds much to the value of the hour, which is possible through the interest of the chorus choir of young people.

The social life of the church has been unusually active this winter, not only in the frequent meetings at the church but in the hospitality afforded by the homes. A social has been held by the Unity Club on alternate meetings.

The Dramatic Club, eighth season, will soon present its play for the year, on two evenings and using new scenery. In the Sunday School the young people are active. The Young People's Society meets weekly with an increased attendance. Work is maintained by two Lend-a-Hand clubs, the Sunshine and Whatsoever Circles. The Alliance meets weekly. Luncheon is served when these meetings are at the church. Interesting and helpful papers are read on alternate weeks throughout a portion of the year. "A Living Calendar" has been started by the Alliance to secure funds with which to reduce the church debt. The annual meeting of the Alliance and election of officers will take place this month.

First Unitarian Church,
New Orleans, La.,
Rev. Henry W. Foote,
Minister

Mr. Foote has resigned from this church to accept a call to Ann Arbor, Mich. His resignation takes effect June 1st and he will enter upon his new field of labor in September. Thus he will practically complete his fourth year in New Orleans. During that time the church has increased considerably in strength and in the estimation of the community. Indeed it is probably stronger now than for sometime past. There remains, however, the work of long slow years before the church shall occupy the position it should in this city. Mr. Foote reluctantly leaves this task to others, for the needs of the place have been such as to challenge all the enthusiasm of an earnest believer in liberal christianity, and Mr. Foote's personal relations with the people both within and without his church have been delightfully harmoni-

ous. It is hoped that a successor may be speedily secured who will carry on the work already done.

First Unitarian Society, Chattanooga, Tenn., Rev. C. N. Myers, Minister

Dr. Charles Gordon Ames has just visited our thriving and populous city and by his inspiring presence and sermon has added to our cause impetus and a new spirit of hopefulness. An audience of 175 which almost filled our auditorium, gathered to hear him. We were fortunate in having just completed the improvements of our church. With our handsome new stained glass windows and re-decorated walls, we have one of the most attractive church interiors in the city. Since its inception this little society has been under great financial strain but during the past year, owing to the increasing prosperity of Chattanooga, with the growing spirit of liberalism, the outlook for the future growth of our society is promising indeed, and the opportunity for a strong Unitarian church is perhaps as great as in any city of the South.

First Unitarian Church, Richmond, Va., Rev. John L. Robinson, Minister

The dedication of the graceful and dignified church building in this city in February marks a significant epoch in our work, not simply locally but as regards our whole southern outlook. Mr. Robinson has accomplished a noble work in bringing this society to the consummation of this achievement. The dedication services were most inspiring and a beautiful day conspired to our advantage. Rev. Charles G. Ames, D. D. of Boston, preached the sermon, —a glorifying one,—and a large congregation was there to hear. The evening service was devoted to "the story of the happening"; historical sketches of the Richmond and Highland Springs work being well presented, and the fine achievements of the Women's Alliance were not forgotten.

The chapel is dedicated practically free from debt and the promise of the future is most inspiring.

A complete set of the "Unity Pulpit," including all the sermons preached by Rev. Minot J. Savage, D. D., at Unity Church, Boston, that were published in serial form, is offered for sale by a gentleman who is obliged to break up his library at this time. The set contains seventeen volumes bound in cloth and in excellent condition. Address Unitarian Headquarters, 104 East Twentieth St., New York.

A Prayer.

Clear, O Lord, our inward vision, that we may see through the false shows of life, and be kept quiet and true by thy great realities. Waken us all from the dreams of the earthly mind in its forgetfulness of thee. Reveal to the young, O thou Supreme Inspirer, what it is to live this great life of opportunity; and fill them with the pure and undefiled religion which will keep them unspotted from the world. And in the hearts of elders let not the fires die or their work linger, till they are overtaken by the fading light and lengthening shadows of their set time. Knowing nothing of the morrow, may we rejoice to be faithful to-day; gladly accepting the humblest task that waits for us by thy will and shines with the holy light of thine approval.—*Martineau.*

"It is difficult to make a man miserable, while he feels worthy of himself and the great God, who made him."—*Abraham Lincoln.*

"Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well He has changed his market cart into a chariot of the Sun."—*Emerson.*

"Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance, self-control, diligence, strength of will and content."—*Charles Kingsley.*

"I never saw a moor,
  I never saw the sea;
Yet know I how the heather looks
  And what a wave must be.
I never spoke with God,
  Nor visited in heaven;
Yet certain am I of the spot,
  As if the chart were given."

—*Emily Dickerson.*

A WEEK OF PSALMS OF THE LARGER FAITH

Selected From the Hymns of Minot J. Savage, D. D.

SUNDAY

SUNDAY.

As if it were a garden fair
That in a wilderness you'd found.
A refuge from the wide world's care,
Preserve it well, and hedge it round.

As if it were a mountain peak
Above the clouds and dust of life.
High lifted o'er the weary week,—
A sunny spot above the strife,—

Climb to the summits of this day;
Then for a while let labor cease,
While God's stars, not so far away,
In your calm souls reflect their peace,

Thus shall you learn that you are souls,
Not beasts of burden made of clay;
And each divine hour, as it rolls,
Seem promise of th' eternal day.

MONDAY

EVOLUTION.

The one life thrilled the star-dust through,
In nebulous masses whirled,
Until, globed like a drop of dew,
Shone out a new-made world.

The one life on the ocean shore,
Through primal ooze and slime,
Crept slowly on from less to more
Along the ways of time.

The one life in the jungles old,
From lowly, creeping things,
Did ever some new form unfold,—
Swift feet or soaring wings.

The one life all the ages through
Pursued its wondrous plan,
Till, as the tree of promise grew,
It blossomed into man.

The one life reacheth onward still;
As yet no eye may see
The far-off fact man's dream fulfill,—
The glory yet to be.

TUESDAY

O TRUTH.

O star of Truth, down shining
Through clouds of doubt and fear,
I ask but 'neath your guidance
My pathway may appear;
However long the journey
How hard soe'er it be,
Though I be lone and weary,
Lead on, I'll follow thee!

I know thy blessed radiance
Can never lead astray,
However ancient custom
May tread some other way;
E'en if through untrod deserts,
Or over trackless sea,
Though I be lone and weary,
Lead on, I'll follow thee!

The bleeding feet of martyrs
Thy toilsome road have trod;
But fires of human passion
May light the way to God.
Then, though my feet should falter,
While I thy beams can see,
Though I be lone and weary,
Lead on, I'll follow thee!

Though loving friends forsake me
Or plead with me in tears,
Though angry foes may threaten,
To shake my soul with fears,
Still to my high allegiance
I must not faithless be;
Through life or death, forever
Lead on, I'll follow thee!

WEDNESDAY

PRAYER.

Here on this little world,
Through cloud and sunshine whirled
Athwart the sky,
We look out on the light,
We look up through the night
And wonder if God's might
May hear our cry.

Is all a heartless void,
Worlds made and worlds destroyed,
With none to care?
Or somewhere in the deep
Is One who does not sleep,
But wakes to watch and keep,
And note our prayer?

We trust no joy or pain
Is ever felt in vain,—
That not one cry
Dies on the empty air;
No human heart's despair
Shall miss the loving care
That rules on high.

THURDSAY

A SONG OF FAITH.

The God that to the fathers
Revealed his holy will
Has not the world forsaken;
He's with the children still.
Then envy not the twilight
That glimmered on their way;
Look up, and see the dawning
That broadens into day.

'Twas but far off, in vision,
The fathers' eyes could see
The glory of the kingdom,—
The better time to be.
To-day we see fulfilling
The dreams they dreamt of old;
While nearer, ever nearer,
Rolls on the age of gold.

Where once were walled divisions
Built up of form and creed,
Lo! now spring fragrant flowers
Of loving thought and deed;
While through all hearts is running
The grand electric thrill
Of faith that man's salvation
Is doing God's good will.

With trust in God's free spirit,—
The ever-broadening ray
Of truth that shines to guide us
Along our forward way,
Let us to-day be faithful
As were the brave of old,
Till we, their work completing,
Bring in the age of gold!

FRIDAY

ORDINATION HYMN.

Thou who wouldst stand to point the way
From earth to heaven above,
What to the seeker wilt thou say?
The way of life is love.

What light upon this way shall shine
That leads up to the height?
There's but one torch that is divine,—
Truth is the only light.

What power shall give the pilgrim heart
To face all toil and scathe?
He who will play the manly part
Must hold a lofty faith.

If men shall ask thee for some guide,
What wilt thou say? *Where trod*
The torn feet of the crucified,
Go thou, and find thy God.

SATURDAY

COMING OF GOD'S KINGDOM.

How shall come thy kingdom holy,
In which all the earth is blest,
That shall lift on high the lowly,
And to weary souls give rest?
Not with trumpet-call of legions
Bursting through the upper sky,
Waking earth through all its regions
With their heaven-descending cry.

Not with dash or sudden sally,
Swooping down with rushing wing;
But, as creeping up a valley,
Come the grasses in the spring;
First one blade and then another,
Still advancing are they seen,
Rank on rank, each by its brother,
Till each inch of ground is green.

Through the weary days of sowing,
Burning sun and drenching shower,
Day by day, so slowly growing,
Comes the waited harvest hour.
So the kingdom cometh ever,
Though it seem so far away
Each clear thought, each true endeavor
Hastens on the blessed day.

Prayers for Children.

[From *The Visitor* of All Soul's Church, Roxbury, Mass.]

Many times young parents have asked for prayers suitable for the child, especially a bed-time prayer. The one so often used, "Now I lay me" has not suited, inasmuch as it is not really a prayer and has the objectionable reference to dying in it. There seems to be no collection of such forms of prayer suitable for us. The minister has collected a few which are printed here with the hope that they may be of use to some of our families.

God bless me and make me a good boy (girl). God bless papa, mamma (and any other, such as kindred, servants), and all dear kind friends. Amen. (The Lord's Prayer preceded this form.)

Father, I thank thee for the night
And for the pleasant morning light.
For rest and food, and loving care,
And all that makes the day so fair.
Help me to do the things I should,
To be to others kind and good;
In all I do, in work and play,
To love thee better every day.

VARIATIONS OF "NOW I LAY ME."

Now I lay me down to sleep.
I pray thee, Lord, my soul to keep;
Thy love be with me through the night,
And bless me with the morning light.

Now I lay me down to sleep,
I pray thee, Lord, to safely keep,
And when the morning comes again
Please help me to be good.—Amen.

Now I lay me down to sleep,
May my sleep be sound and sweet;
Father in Heaven, take care of me,
And may my waking happy be!
Forgive me if I have this day
Done any wrong in work or play,
And help me always to do right,
And bless me every day and night.

For this lovely morning,
All the earth adorning;
Praise and thanks be given
To our God in heaven.

—*Emilie Paulsson.*

New York Unitarian Headquarters and Book Room

104 EAST TWENTIETH STREET,
(CORNER OF FOURTH AVENUE.)

Publications of the American Unitarian Association, Unitarian Sunday School Society, George H. Ellis Co., and other Unitarian literature on Sale.

UNITARIAN TRACTS FOR FREE DISTRIBUTION

OFFICE HOURS:

9:30 a. m. to 1:00 p. m.; 2:00 p. m. to 5:00 p. m.

Closed Saturday Afternoons and All Legal Holidays

MISS FLORENCE BISCHOFF, Clerk

WHAT IS UNITARIANISM?

IT is Religion in the light of the Twentieth Century. It is the religion of the Lord's Prayer, the Golden Rule and the two great Commandments of Love to God and Love to Man. It stands for deeds, not dogmas; for freedom of thought and progress; for earnest and rational effort to build up the Kingdom of Heaven on earth. It teaches that the truest service of God is service of humanity.

—J. T. SUNDERLAND.